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COMMUNICATIONS.

For the Western Recorder.

MINISTERIAL DUTIES.

The present is a time of the most marked displays of almighty grace, in bringing sinners to the Lord Jesus Christ for salvation. Every minister of the gospel, whose soul is in the slightest degree on fire with holy love, inquires with solicitude, "How shall I preach; how shall I labour, in order to witness the outpouring of the Holy Spirit upon the field of my ministrations? The gospel still proves itself a remedy sufficient for the sinner's otherwise incurable maladies; but how shall it be applied so as to manifest its heavenly power to save?" In the writer's humble apprehension, this question is easily answered. If the preacher has not done it already, let him consecrate to God every faculty of his being, and determine, that whether he eat or drink, he will do all to the glory of God. Let him banish every thought of wealth, or ease, or honour, and simply determine to accomplish all he possibly can for the cause of Christ. He can easily find motives for this, in the bible, whose truths he is commissioned to deliver. There is not the remotest possibilty of his losing any thing by casting away the burdens of sin, under which he has so long groaned. If the step now in question has been taken, another may be necessary; at least will be found so in the case of many individuals; and this is, *to become a faithful pastor*.

On this subject, the writer sees no reason for retracting the sentiments, which he advanced in a pamphlet, some time since, entitled, "*A Practicel View of the Common Causes of Inefficiency in the Christian Ministry*," &c. A part of the first section is here offered, by way of further remark upon the topic now introduced.

"The first cause of inefficiency in the ministry which we shall notice, is neglect of pastoral duties. We know pastors of country churches, who cannot even call by name, persons who have communed with them for years. The number of families visited by them in ordinary circumstances is very small; and in those visited, pastoral duties are seldom if ever attempted. The spiritual state of individuals is not even a subject of inquiry. Such neglect is attended by difficulties so obvious, and so generally acknowledged, that it may seem superfluous to name any of them. Still we cannot forbear to remark upon the most obvious of these difficulties. The pastor wants that knowledge of individual cases, without which he can never give particular instructions to suit any real case of human experience. When preaching, he is like the physician who should enter a hospital and give general prescriptions, without examining a single patient. He may indeed have before him a correct list of all the maladies there existing, with a knowledge of their remote general causes; but if his prescriptions for individuals be a compound of remedies equally general, we need not be told that he will effect few cures. Or, to view the subject in a different light; the man who does nothing in the way of pastoral visitation, has no means of acquiring that intimate knowledge of human nature, which is generally indispensable for the success of his work. While the shades of sinful human character are as various as the faces around him, he is obliged to bring forward views so extremely general, that no person recognises his own character, in any description given by his pastor. No one, by the aid of mere general knowledge of human nature, can even attempt "to insulate his hearers, and to place each of them apart, and render it impossible for him to escape by losing himself in a crowd."* But unless something of this kind is effected, no personal application of a sermon can be expected by a man's hearers.

"We are aware some may object, that the declarations of the bible in reference to human nature are general; or that when they are particular, the cases in which they are so, have passed away, with the individuals particularised; and hence we have only the general truths to declare in preaching. But a more palpable oversight can scarce occur amongst thinking men. Who does not see that the Holy Spirit rendered Peter's sermon powerful on the day of pentecost, through the evidence possessed by his hearers, that they had crucified the very person, *whom God hath made, both Lord and Christ?* Does the objector now ask, how he can preach such a sermon as this of Peter? We answer, tell your impenitent hearers that they are despising the mediation, the sacrifice and intercession of a crucified Redeemer, the Lord of glory. The present existing character and feelings of sinners are to be set before them in colours so true and vivid, that they cannot mistake their real situation, without the consciousness of shutting their own eyes upon the light of eternal truth.—The preacher, then, must be acquainted with his hearers, and ascertain by observation, and from the word of God, what they really are. He is thus prepared with the gospel in his hand to show them the way of life. He can paint individual character; though in doing so he need not be personal. And we hesitate not to say, that twenty discourses, adapted to twenty individual cases, might be understood by a thousand persons discriptive of their own, while twenty general discourses might, perhaps, have failed exactly to suit a single individual. The advantage in the former case, though not precisely calculable, is immense.

"Every experienced pastor knows, that personal intercourse with his hearers gives him a feeling of interest in their welfare, indispensable to zealous efforts for its promotion. A single day spent in close and prayerful dealing with souls, often gives a spring to the whole man, and new energy to his whole conduct. An experiment of this kind may be the beginning of new happiness and increasing usefulness, bringing untold benefits to thousands.

"Without friendly intercourse with his people, the pastor cannot secure, to any considerable extent, their affections. He may be admired, and in some sense loved, but the confidence which individuals ought to feel in their pastor's regard to their own particular welfare, cannot exist. We have almost wept to hear retired, humble Christians, lament that their pastor never visited them. We could name more than one place in which this complaint may be heard in every part of the congregation. And what aggravates the complaint in the estimation of those that make it, and in the view of every true follower of Christ who hears it, is, that these same pastors perform little active duty to the church in general, and are said to visit certain high families very frequently. We need not add, that these visits are supposed merely ceremonial, or matters of worldly friendship. Had they numerous public services to perform for the whole church in the United States, we might justly plead their want of time; but they have no such excuse. In such a state of things, the want of strong mutual love and confidence, renders impossible that communion of spirits, so necessary to the highest effect of the pastor's message from God. Even if fire from heaven should descend upon him, it may fail of passing off a conductor, brought only partially in contact with the object to be affected.

"If any brother in Christ should feel implicated in these remarks, we beg leave kindly to inquire—"Are you satisfied that your present course is the best you can select? Does conscience, to whom, as regulated by the word of God, we make our ultimate appeal, in case of doubt concerning duty—does this most trusty monitor, never whisper alarms? Do you decide upon your present course, with a direct view to the glory of God and the welfare of his church? Is it the course, by which you hope to add most stars to your crown of endless glory? Does it afford good hope, that when you and your hearers stand at the bar of God, no blood of souls will be found in your skirts? Is it, as you believe, in coincidence with the required duties of a pastor, as stated in the 33d and 34th chapters of Ezekiel, as well as in the epistles of the apostle Paul to Titus and Timothy? In fine, do you imitate the example of the great Shepherd, under whom you are placed?" Forgive, dear brother, this plainness; the result of at least an ardent desire for your happiness in the ministry, and success in promoting the glory of God."

Some farther thoughts upon the general subject of success in the ministry, will be offered in a future essay. C. S. A.

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[*] See a sermon by Rev. Robert Hall.

For the Western Recorder.

THE AMERICAN BOARD.

Mr. Editor—I have read the articles relative to the concerns of the American Board of Commissioners for Foreign Missions, with unusual sentiments of emotion. Something it seems must be done. The churches must take up the subject in earnest, and with systematical perseverance; or, humanly speaking, the cause will be brought into weakness and reproach. Kind feelings, sentiments of general interest, and combined prayer, are all excellent things in their place; but these alone will not suffice for the present exigencies. It will be of little use for us to say, "Be ye warmed, and be ye filled," while the needful funds and supplies are withholden. Circumstances now call for effort. There is an imperious demand for self-denial. The treasuries of the Lord must be filled. All the tythes must be brought into the storehouse; or a famine will soon prevail in the beautiful field of our missionary operations.

Will not our ministers take up this subject in earnest? Will not pious and influential laymen exert themselves? We want no fitful, spasmodic efforts. The steady persevering hand of benevolence must be applied; information must be widely diffused, prayer unceasing must be offered; and precept and practice must go on hand in hand, towards the accomplishment of the great work before us.

The synod of Philadelphia has led the way, as to systematic efforts, by their churches resolving to support at least one or two foreign missionaries in the field. I learn, also, that two individual churches in this western part of the state, have each resolved to support, if possible, one foreign missionary, at least for the ensuing year. This is noble. Let the example be improved. Let it be followed up with a becoming spirit by other churches, hundreds of which are able, and the work will soon go forward.

I am for system, Mr. Editor. Let the churches be made familiar with this subject. Let them be brought to the right state of feeling. Then let them say distinctly, how much they will pledge themselves to give.

Yours, &c. A MEMBER.

A MODEL FOR MISSIONARIES.

From Rev. Mr. Yates' Memoirs of John Chamberlain, late missionary in India.

Actuated by the noble desire of saving souls from eternal death, Mr. Chamberlain manifested in all his addresses great affection, zeal, and courage. It was a reviving sight to see him, with a hundred or more natives sitting around him, like a father among his children, with a smile of affection on his countenance, pointing them to "the Lamb of God, that taketh away the sin of the world." In this delightful work he was never weary in his mind, though often greatly exhausted in his body; the zeal of it consumed him, and he was never happy unless he was engaged in it; it was his meat and his drink, and he counted it all joy to spend and be spent in this employment. Sometimes he would preach, at others he would converse; sometimes he would read, at others he would explain; sometimes he would answer, and at others he would ask questions; and thus by every means in his power, convince his hearers of the lively interest he took in giving them right ideas on religious subjects, and promoting their eternal happiness. Nothing could divert him from his purpose in this work. He feared the face of no man; his brow was brass; and though many an arrow of reproach was shot at him by his hearers, he remained impenetrable. By the sword of the Spirit, which is the word of God, he prevailed over his opponents; and thus, by the aid of Jehovah, he did valiantly.

In raising a congregation, and commencing a discourse, he seized every advantage, which a knowledge of persons, times, and places, could afford. These he studied with great care, and found an acquaintance with them essential to the accomplishment of his designs. The obtaining of a large concourse of people, commonly depended upon his being able, in the first place, by some common topic of conversation, to interest the feelings of one or two individuals. As the natives carry on their bodies and in their foreheads the peculiar mark of the god they worship, he could at once address them in a way which would excite their attention, unless they were filled with pride or previous suspicion.

If he met with a Brahmun, he would sometimes accost him thus:—"I see from your *poita* that you are a Brahmun; but I have read in your shastra, that it is not the *poita*, but a knowledge of the true Brahma, that makes a Brahmun." This would immediately lead to a religious conversation. If he met with a Soodra, he would sometimes commence thus:—"Do you understand the words of the Vaid?" Answer, No sir. "Are you not forbidden to read them, and do they not say you will go to hell if you do?" Answer, Yes sir. On this concession he would endeavour to show, that it was impossible for God, or a revelation that came from him, to condemn a man to hell for knowing or doing what was good; and would then say, "Lo! I bring you the true Vaid, the word of God, which if you will hear, understand and regard, you will go to heaven." If he met with pilgrims, he would introduce some passage to them from their own books, such as, "Journeys to holy places are a weariness to the body, and an error of the mind." To this they would readily assent, and he would then proceed to apply the concession, and show that the road to heaven is one that must be travelled by the mind, and not by the body. If he met with one of the lower classes, he would introduce himself by asking some question about his business; and as soon as he found that he had obtained a favourable hearing, he would turn the conversation into a more profitable channel. If he perceived a backwardness to listen, from fear of reproach, &c. he would say:—"Now suppose yon were to find a very valuable pearl in the mud, would you not pick it up? And if your neighbours laughed at you, and reproached you for dirtying your hand, would you mind that after you had got the pearl? This gospel which I bring you, is a pearl of great price; and if you receive it, you will be unmoved by the reproaches of all the world." Such a remark would generally remove their diffidence, and secure their attention.

If he happened to be in any place at the time of a festival, he would inquire into its origin; and he would recount to them the wonderful works and words of the Lord Jesus Christ, and point out to them the superior excellence of his character, and his fitness in all respects to be the Saviour of guilty men. By these, and a hundred other ways of a similar nature, he would first gain the attention of a few; others passing by would stop and listen; and thus his congregation would continue to increase, till he was often surrounded by an immense crowd. If his hearers were moderate in number, and attentive, he remained reading or preaching an hour or two, and then having concluded with prayer, and distributed books among them, would go to another place. If his audience was large, as a natural consequence, it was often fluctuating. One party would ask questions, and when they had been discussed, would retire. Others would then come forward with inquiries, and thus he would continue engaged for five or six hours together. He well understood, and was able by a few words to expose, the impertinent questions that are so frequently asked by the Hindoos on the subject of religion; but he found that to silence and convince, were two very different things. To expose the folly of making God the actor,* and man the fiddle, upon which he plays just what tune he pleases, and of seeking salvation from idols by endless ceremonies, was not difficult; but so to convince them of the folly of these things, as to make them forsake such refuges of lies, after they and their fathers had trusted in them for ages, he found to be a work which bid defiance to all human power or persuasion. When, therefore, he had answered their objection, and plainly stated to them the truth of the gospel, he commended them to God, knowing that nothing but his Spirit could enlighten their understandings, and convert their souls.

His addresses were remarkably simple; he used "great plainness of speech;" he made no attempts to astonish the vulgar by displaying his own superior knowledge, or to raise himself in the estimation of the Brahmuns by using high sounding language; he tried to be as plain as possible, and so to speak that the very meanest might be able to understand. When he read any thing besides the scriptures, it was almost always poetry; his poetry, however, was of a simple kind, and he found it equally well understood with the plainest prose, and to be incalculably more efficacious in attracting and keeping up the attention of his hearers.

The extent to which he carried his labours in preaching the gospel was surprising.—Had he done what he did in a northern clime, we should have considered his exertion great; and we never should have believed it possible for one man to do what he did in this climate, unless we had been furnished with a proof of it in his example. He preached the gospel from Calcutta round about to Hardwar; and in order to accomplish this object, he had to acquire the Bengalee, the Hindoostanee, the Hinduwee, and the Brij-Bhasha, that he might have it in his power to use all or either of them, as his situation or circumstances might require. In passing thro' one province, he spoke in the language of that province; and on entering another, he still declared to the people "the wonderful works of God in their own tongue;" and in places of great resort, and on the borders of contiguous provinces, where different people were mingled together, he had often in the same discourse to employ part of his time in one language, and part in another.

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[*] It is astonishing with what tenacity the natives of this country hold this opinion, that God is the author and encourager of all sin, as well as holiness; and though there is no one, that admits of clearer refutation, there is no one to which they cling with more unconquerable obstinacy. It is an idea that seems to have prevailed in most systems of idolatry; and we may cease to wonder at its being prevalent among the Hindoos, when we find it firmly maintained among the polished Greeks.

From the Missionary Herald.

STOCKBRIDGE INDIANS.

Extracts from a communication of Mr. Stevens, dated at Statesburgh, near Green-Bay, Jan. 11, 1831.

Statements respecting the Condition of the People, and the School.

[The Indians at this village have hardly yet become settled, having been, from year to year, emigrating in small bands from their former residence in the state of New-York. In many respects, however, they have advanced far in civilisation.]

I believe I have visited every family in the village, and have ascertained pretty accurately the number of men, women, and children; their condition relative to the necessaries and comforts of life; and the number of hopeful Christians. Exclusive of the Oneidas, who came from New-York last season, and settled near this people, there are 225 persons; 56 men, 62 or 63 women, and about 106 children. Fifteen men are professors of religion, and twenty are members of the temperance society. Six or seven, who are not professors of religion, are either very serious or indulging hopes. Half of the remainder are habitually intemperate. Twenty-seven women are members of the church, and about thirty are members of the temperance society. Several women, who are not professors of religion, are apparently very serious. With a few exceptions, those who are members of the temperance society, and those who give evidence of seriousness, conduct with much propriety. The members of the church give as much evidence, as far as we can judge, of being genuine and consistent Christians, as professors generally in the most orthodox churches among the whites.

The whole number of families is about fifty; most of which obtain the necessaries, and some of them nearly all the comforts of life. Not more than eight or ten families are miserably poor. The people own above twenty yoke of oxen, and between thirty and forty cows. Most of the families have hogs and poultry. Besides corn, potatoes, turnips, oats, pease, and some flax, they have raised the season past, as nearly as I can calculate, about five hundred bushels of wheat. If their mill for grinding was finished, most of them would soon be able to obtain the comforts of a civilised life.

There are only about twenty of the adults who cannot read in the testament.

The people who came on last summer, are settled on the river about three miles above the school house. Most of them appear to be industrious; but they are very ignorant, and few of them, either of the children or adults, can read. The number of them is about ninety. They have united with this people, and have become one people. They have about forty children of suitable age to attend school, but they live too far from the school-house to attend here. Some of them attend church on the Sabbath, and some of the children attend the Sabbath school. One of our young men, who lives in their settlement, collects their children at one of their houses on three evenings in each week, and teaches them to read. They manifest a great desire to have their children taught. Four or five among them give evidence of piety.

Among the people in the settlement around the mission, there are sixty-eight children over five and under twenty years of age. Fifty-two of them, we have now in school, though the number in a day does not exceed forty. From thirty-five to forty is my usual number. Several of the head men have visited the school, and they say it has never been in so good a state of progress as it is now, though I am almost discouraged at times, on account of the irregular attendance of the scholars. The mass of the people are very far from sufficiently feeling the importance of having their children educated. It is only by continued exertion, that the school is kept in its present state. As to the improvement of the school, I can only say, that more than thirty of the scholars can read the new testament intelligibly, and other school books; about a dozen are studying geography, and several arithmetic. These are all pure Indian children. I do not know of a single exception. There may be one or two. The Sabbath school had been gradually rising in interest, during the past summer and autumn; but it is only within a month or six weeks past, that it has assumed the interesting features it now wears. The latter part of November, I visited many of the parents and children, and endeavoured to excite them punctually to attend the Sabbath school, as well as the day school. About the same time I gave notice, that, on the first day of the ensuing year, there would be a public examination of the Sabbath school. This excited some interest, and on the 1st day of January, nearly all the youth and children, and a goodly number of the parents, assembled in the school house. The exercises were commenced by singing and prayer. The portions of scripture upon which the school was to be examined, were the third chapter of John, fourth of Luke, and fifth of Matthew; also, the geography of Palestine, and the origin of the old and new testaments. Above five hundred questions were proposed to the scholars and teachers, to which answers were promptly given. This exercise occupied more than two hours. Then an appropriate hymn was sung, and the parents and children were addressed; after which a constitution was presented and read for the organising and regulating a Bible and Sabbath School Association. The objects being sufficiently explained, above sixty manifested a desire to be members. Here was seen the child of four or five years of age, up to the man and woman of sixty, engaging in the study of the holy book of God. As soon as the names were taken, a Board of Managers were elected for the ensuing year, and the exercises of the day closed by singing a new year's hymn and prayer.

From the Christian Mirror.

"IS IT CREDIBLE?"

We frequently read and hear the language of incredulity respecting the sudden and numerous conversions which are reported to have taken place in different parts of our land. The *danger* of deception we admit to be as great as the most incredulous. A time of revival is a time when there should be great searchings of heart, both by its hopeful subjects, and by their teachers and their christian friends. They cannot be too faithful and thorough. Still, that hundreds, and even thousands, in a large town or city, should be truly converted within a very short space of time, is not in itself incredible. This will appear from several considerations.

1. No reason can be drawn from the nature of truth, or of the human mind, why the same gospel or same sermon, which is made effectual to the conversion of one hearer, should not be made effectual to the conversion of a hundred at the same time.

2. The fact that hundreds, and even thousands, have been converted in the same day, renders it credible that similar events may be witnessed again, and even frequently. The scenes of pentecost are an earnest of what the gospel is to accomplish for men, before the consummation of all things.

3. Every Christian, when he prays that a nation may be born in a day," or that converts may be multiplied, "like drops of the morning dew," either lies unto God, or else expresses his belief, and even expectation, that great numbers may be simultaneously converted; for these expressions cannot mean less than great numbers.

4. The promises of God render it not only credible, but certain, that great and rapid revivals of religion shall take place. We are assured that "the people shall be all righteous; that all shall know the Lord, from the least to the greatest." Now such promises cannot be fulfilled (they can hardly be said to be in a train of accomplishment), while the church and the world retain, the same relative strength. There must be a great actual and relative advance on the part of the church, before she will move onward to victory. Considering the hundreds of millions yet to be converted, it is obvious that reformations must be more rapid and extensive than they ever have been, or the promise, that Christ "shall have the uttermost parts of the earth for his possession," must fail. Our inference is, that the *greatness of the number* said to be converted in a sudden revival of religion, does not of itself discredit its genuineness.

From the Christian Index.

IMPORTANCE OF INDIVIDUALS.

There is scarcely a grosser mistake amongst men, than is committed by private Christians, who think themselves of little consequence. The greatness of the mistake is in proportion to the smallness of the number truly engaged in the service of Christ. His true followers "are the light of the world." Were a large space to be enlightened by small lights, the importance of a single one would become greater and greater as the number became less and less. In the existing state of the world, there are immense spaces of darkness, either to continue such, or to receive light from individual Christians. The eternal destinies of the millions who are pressing on to their unchanging doom, depend in God, upon the prayers and efforts of the church in this world. All the children of God must put forth there fullest energies in his service, before there is ushered in the millennial glory. Suppose each follower of Christ were now to resolve, "I will do all I possibly can to advance the interests of the Redeemer's kingdom. I will endeavour to bring as many of my fellow men to the Saviour, as may be given to my most persevering, faithful prayers, and my utmost efforts in all practicable modes of operation." The result of such a resolution may be seen in the case of a Norwegian farmer, of whom we extract the following account from the London Missionary Register, for 1829:—

"A Norwegian farmer was, at the age of twenty-five, (30 years ago), in the habit of making excursions from his father's dwelling, for the purpose of distributing religious tracts, which he had caused to be printed at his own expense, and which he sold or gave away. The effects of his labours were perfectly astonishing; not less than 50,000 peasants dating the period of their conversion to sound and vital christianity, at the time when they first became known to that remarkable individual. To the sufferings which he had undergone, it is most distressing to advert; he endured eleven several imprisonments, one of which lasted for a period of ten years. There is a passage toward the close of his journal, dated in the year 1814, from which it appears that a fine of a thousand rix dollars was imposed upon him, and that all which he possessed on earth was sold for the liquidation of that debt. He might have escaped it, could he have prevailed on himself to petition to the king, saying that he was unable to pay the amount; but such was his love of truth, that no consideration under heaven could induce him to declare a falsehood; and, in consequence, he allowed himself to be reduced to the lowest degree of impoverishment. He allowed every thing which he possessed, down to the meanest utensil, to be sold, rather than declare that which he knew to be false."

From the Vermont Chronicle.

ABOUT GOING TO MEETING.

Try to be at meeting in due season; for it may be very inconvenient for the minister to stop in the midst of his sermon to wait on you to your pew.

If you have a family, take as many of them with you as possible. "Charles," said Mr. Easy, "are you going to meeting to-day?" "I guess not," he replied. "John, you are going, I suppose." "No, I don't wanter go if Charles don't, was the answer. "Well, Lydia, you may get ready and go with me." Lydia said she did not feel very smart, and believed she should not go that day. And so the good man, thinking that he had discharged his duty, walked away alone, with a very quiet conscience. O, how unlike Abraham; how unlike Joshua; how exactly like Eli; whose sons "made themselves vile, and he restrained them not." It will be strange if his children, thus left to themselves, do not bring down his gray hairs with sorrow to the grave.

During the time of prayer, fix your thoughts and affections on God, and by no means suffer your eyes to be gazing about on the assembly, or to observe every one that comes in. Some young persons, of low breeding, take the time of prayers to glance and smile at each other! Be not like them.

In some old fashioned houses, the seats are hung with hinges, and being turned up when the assembly rises, at the close of every prayer are thrown down again, with a clatter which might make the ears of a deaf man tingle. To all who have not been inured to it, such noise is intolerable. I heard a young lady say, if she could get into the meeting-house on a week day, she would nail the seats all down. I told her I wished she would; for though I had been in several places, I had never heard such a confounding racket any where else.

Another thing which I would recommend to some young men and boys is, not to introduce any new mode of worship into our religious assemblies, without common consent. Some I have seen, in the midst of the service, *prostrating themselves* before the Lord; not exactly in the oriental manner, with their faces prone to the earth; but lying on their backs, with their heels elevated, perhaps, 45 degrees above their heads!! This mode cannot, I think, be of *christian* origin; for the genius of our religion does not require so great a degree of *self-debasement*. It is to be hoped that this new sect will not become numerous. If they should, we will leave it to Lorenzo Dow to give them an appropriate name.

When meeting is drawing to a close, don't be impatient. Remain quietly in your places till the benediction has been pronounced.—Yes; remain till you have had a moment to reflect whether you are going away more contrite and devotional, or more hardened and hopeless, than you were at your coming. When I see an assembly retiring slowly and thoughtfully, I am always impressed with a conviction that they are at least a well bred and sensible, if not a religious people. But when I see people getting on their gloves and holding their hats as the service is drawing to a close; and as soon as *Amen* is pronounced, scampering from the house, as if it were that instant struck with lightning, I pronounce them alike destitute of piety, of seriousness and decency.

From the Evangelist.

Mr. Editor—Will you publish in your columns the following, which has been printed in this city in a handbill form, to distribute among travelling professors of religion? All I can say in favour of it is, two country merchants were stopped by its perusal from leaving the city in the Saturday evening's steamboat; one of them, after having his baggage on board, and the other had been desirous of getting to a distant city on Sabbath morning, in order to address a Sabbath school.

Your's, &c. A. B.

TO CHRISTIAN MERCHANTS AND OTHERS, WHO TRAVEL ON THE LORD'S DAY.

God requires of men to set apart one seventh of the whole time for the Sabbath, and it is every Christian's duty to settle in his own mind, in the light of scripture, which hours between sundown on Saturday, and twelve o'clock on Sunday night, are required. These hours he is bound to keep holy without deviation. Now there are many professors, and some of them members of very orthodox churches, who do not scruple to violate *occasionally* the Holy Sabbath day, by travelling. They leave Saturday afternoon, in steam-boats or stage coaches, expecting to arrive Sunday morning. And some who stop at an intermediate place, do not hesitate to proceed on during the Sabbath. Many excuses are made, and some pretend to justify this course. "We save a day," says one: "My family may be sick," says another: "My business will suffer," says a third: "I can read my bible, perhaps have preaching on board, can attend church after my arrival." "I want to visit a Sabbath school, and there is no harm in travelling, when there is no church."

Christian professors! You are sacredly bound to keep the Sabbath day holy, from the beginning to the end. "If," says Dr. Beecher, "professors of religion violate the Sabbath, who will observe it? If *they* do not stand forth united for its preservation, who will defend it? And if, for its violation, judgment shall begin at the house of God, what shall the end be of them that know not God, and obey not the gospel?" Says President Humphrey, "If you engage in any secular business whatever, if you are seen in stages and steam-boats, and canal packets, or travelling for business or pleasure in your own private conveyances, on the Lord's day, you not only sin against your own souls, but lend the whole weight of your example to embolden others in transgression." The commandment is imperative. There are no exceptions, but in cases of necessity and mercy. Where the object is to save time or money, we have no right to take any part of the Sabbath. The *conscience* will determine right in this matter. Let not Satan beguile us, by persuasions that there is little or no harm in infringing *somewhat* on holy time. God will not permit any man to suffer, in the long run, who keeps his commandments with cheerful strictness.

The following article conveys to parents and teachers a lesson at once profitable and pleasant:—

From the Vermont Chronicle.

MISTAKES.

There are various ways in which children may be taught to quarrel. Example is powerful. They may learn it by seeing others quarrel; especially their parents. Sometimes their parents quarrel with them. It will do to give, in a proper manner, commands, or advice, or arguments, or reproofs; but some parents now and then get into a controversy with their children, in which a matter is debated in the very spirit of controversy; and this will never do. There must be no strife to see which will carry the point by words; no crimination and recrimination; in short, no quarrelling bewteen parents and children. It will teach the children to quarrel among themselves, and with others. And this is not half the mischief it will do.

But one of the most successful and least suspected ways of teaching children to quarrel is, by teaching the younger to domineer over the elder. It is true, that the younger "does not know better" than to follow the promptings of native depravity, and make the elder yield if he can. It is true, too, that this is a good reason why the elder should be patient, mild, and conciliating; perhaps, why he should frequently yield, before a quarrel arises. But this is no good reason why the younger should be told that the elder must yield to him, or why the elder should be told so in his presence. In this particular, parents very generally mistake. They, unintentionally indeed, teach the younger children to expect and insist on submission to their wishes from all who are older than themselves, and this naturally results in a domineering, covetous, quarrelsome spirit. True, the elder are taught to submit to them; but they have already been taught to be obstinate and quarrelsome, and are not easily untaught. They yield, perhaps, in the presence of their parents; but it is with reluctance, and probably with an inclination to be revenged at some favourable opportunity. And when no one is present who will enforce submission, they refuse to yield, and a quarrel ensues.

Children have rights; and justice requires that they should be respected; that even the youngest should respect those of his brothers and sisters. A violation of justice will certainly be felt as such, and will never be received with cordial acquiescence by the injured; nor will it fail to strengthen the evil nature of him who is gratified by it. Reason teaches, too, that the young, and, of course, ignorant, should yield to those who are older, and therefore, wiser; and this order of nature can never be reversed with impunity. No wonder, then, that a family, wrong end upwards, is a family in trouble.

Those who understand the preceding picture, will be able to paint the opposite for themselves. VIDI.

COLLEGIATE EDUCATION IN EUROPE AND AMERICA.

The number of collegiate and professional students in the United States, according to the best estimates, does not exceed one in 3,300 inhabitants. In western Europe, (excluding Russia and Turkey, as not being on the same grade of civilisation with ourselves), it is one to every 2000 inhabitants. New-England has only one student to every 1200 inhabitants; and its most favoured state, (Massachusetts), only one in 800; and in New-York and Virginia, only one in 2800. Scotland has one student to 683 inhabitants: Saxony, one to 851: Sweden and Norway, one to 1700, and even Austria, one in 3768 inhabitants. The whole amount of volumes in our public libraries does not probably exceed 400,000; a number only equal to that of the single university of Oxford; while the libraries of Prussia, with an equal, and not a more wealthy population, have more than 900,000 volumes; those of the city of Paris, more than 1,200,000; and those of the imperial city of Vienna, 600,000 volumes.—*Annals of Education.*

INTELLIGENCE.

SANDWICH ISLANDS.

Extract of a letter from Mr. Chamberlain, dated at Honoruru, August 16, 1830, published in the Missionary Herald for April:—

Notices of Several Stations.

[Mr. C. states very briefly some of the more important facts with regard to the several stations.]

With regard to *Tauai*, the business of instruction has been going on as usual. The only thing that can be alluded to as an obstruction to the fullest operation of the school system, has been the absence of so many of the better scholars, to cut sandal-wood for the payment of the national debt. But I believe the island is now pretty much free from the last assessment, and that the people are at liberty to return to the schools.

The state of things at Lahaina, on the island of *Maui*, continues to be encouraging. On the 11th of July, thirty-four natives were received into the church. The schools are in their ordinary flourishing condition, and so great is the demand for books, that, in order to keep the scholars throughout the islands supplied, Mr. Richards has given his advice to keep *both* presses constantly at work. Preaching is, I believe, regularly conducted at two places on the Sabbath.—Wailuku, on the windward side of the island, which the brethren regard an advantageous place for a permanent establishment, has enjoyed the labours of Mr. Green part of the time, since his removal to Lahaina. He resided there with his family several weeks, and, since the departure of Mr. Andrews to Hiro, which happened about the last of April, he has made occasional visits to preach and examine schools. He has also made a visit to this place of about a fortnight. A case of discipline in the church has caused the members of this station some trouble, but it is believed that it will be overruled for good. The person has been excommunicated.

[As forty-two persons had been admitted to the church at Lahaina before, the number of natives connected with the church of that station, at the date of this letter, (making allowance for the excommunication above mentioned), was seventy-five. The number of truly pious natives, is supposed to be considerably greater.]

Hawaii.—An effort was made at our last general meeting, as you will have learned, to strengthen the station at Hiro. We have all felt a deep interest in the subject, for the sake of the people, who have been regarded as in an interesting state, and as standing in need of more ample instruction. A large population may be brought under the influence of the gospel; but full, clear, patient, and laborious preaching and school instruction, must be employed; and with these, attended by the blessing of God, this may become one of the most interesting stations of the mission. I mentioned before that Mr. Andrews had removed from Lahaina for a season, to aid this station. He was about commencing a school for the improvement of the teachers.

Our minutes will have informed you that a resolution was passed at our last meeting, to attempt an establishment for invalids in the more elevated parts of Hawaii. And you have been subsequently informed, that Mr. Judd, Mr. Ruggles, and their families, had repaired to that station, which is called Waimea. The experiment has succeeded thus far beyond our most sanguine expectations. Governor Adams afforded prompt and efficient aid. In less than three months, five good native houses were erected, and the whole was enclosed by a neat stick fence, so that the family took possession of the new establishment in circumstances of much comfort. The Governor was very generous in supplying their tables with fresh beef, and the people in furnishing them with vegetables and other necessaries. The whole establishment, including various means of support, afforded the families for about four months, is estimated to be worth to the mission not less than 600 dollars; a very acceptable free-will offering to a specific object from a grateful people, who begin to feel that the mission is one of the greatest of their national blessings. The health of Mr. Ruggles, it is believed, has materially improved, and it is hoped that the atmosphere of that region will prove salutary to liver complaints in every case where the disease has not become inveterate.

Oahu.—I will mention first, as nearly connected with Waimea, that, on the 14th day of June, Mr. Bingham and family embarked for the windward, to make a trial of the establishment for invalids. Mr. B.'s health, though not firm, had enabled him to do much in the way of translations during the early part of the season; but as the hottest of the weather was approaching, it was judged expedient that he should break off from the work he had in hand. This was the scripture catechism, which he was very anxious to complete before going to Waimea. The vessel, which conveyed Mr. Bingham to Hawaii, brought Doct. Judd and family to this station.

The attention to religion, so far as external appearances are concerned, is very pleasing. The congregation is large on the Sabbath. In the morning, our spacious house is filled, and becoming seriousness pervades the congregation. Other meetings are well attended. Multitudes are pressing into the *poaha*, i. e. the Thursday meeting for religious inquiry. None are admitted to this meeting, except persons who are found on examination, by ourselves, to have a general understanding of the essential doctrines of the gospel, and a belief of them, and who declare their intention to renounce all known sin, and obey every known duty. Such evidences of a renovated heart are not required, as would be insisted on in order to a participation of the Lord's supper.

Since the middle of March, I have myself examined three hundred and twenty-four persons; and of this number, I should hope, that as many as ten are pious. The whole number, which, on this island, have been admitted to this meeting, cannot, I think, be less than one thousand. And I trust there may be found among them, at least, one hundred persons, who might with great propriety be received into the church. The native members of the church have recently held a meeting, at their own instance, for the purpose of comparing their views with respect to the moral and religious character of those persons within their knowledge, who have expressed a desire to join the church; and upwards of one hundred names were written down of persons, whom they do not hesitate to recommend to our notice, as suitable candidates for baptism and church-fellowship.

Those who belong to the *poaha* are bro't, in some degree, under the watch and care of the church, and so far as they are conscientious, they are bound to correct principles and practices.

From an English Paper.

LATEST FROM SMYRNA.

Smyrna, Feb. 2—As a proof of his favourable dispostion towards the Christians, the Sultan has recently published an edict forbidding the Turks to call the Christians "dogs;" an epithet which has been always, until now, in general use; and ordering his subjects henceforth to be on more familiar terms with them. I had the information from a very respectable merchant in Constantinople, and I have no doubt of its truth. The Pacha of Smyrna has applied for, and obtained his dismissal, on account, it is said, of advanced age, and another is appointed to succeed him. The Sultan is making improvements not only in his army, but in the navy also. Among other things he has lately introduced into the dock-yard at Constantinople a steam-engine for sawing timber, and an engine for rolling copper for the navy. The schools established here by the American missionaries are going on very prosperously, but the Turks are sadly deficient in agricultural industry. Vast tracts of land, even in the vicinity of the capital, lie dormant, and yet it is a rich and fertile soil. There has been a conference lately at Constantinople, held by the bishops, &c. of the Armenians, who are very numerous in this country, respecting the precepts of the bible. The result has been, a conviction that many of their tenets are erroneous, and they have accordingly renounced them. The Greeks, too, in Smyrna, as well as throughout Greece, are anxious to possess the scriptures, and even many of the Jews, who are also in great numbers, manifest, notwithstanding the persecution of their Rabbis, a similar desire. "You probably know that the Russians are making an arsenal and dock-yard at Poros, in Greece. A ship has lately arrived from St. Petersburgh with stores for that purpose."

Rev. Mr. Barnes and the Philadelphia Presbytery.—A correspondent at Philadelphia, under date of April 25th, writes thus to the editor of the New-York Evangelist:—

Mr. Editor—The Philadelphia Presbytery held its spring session in this city last week. It closed on Friday evening, after four days continuance. The case of Mr. Barnes was the all-absorbing subject. A reference to the General Assembly was early proposed by his prosecutors; but as the minority in his case supposed that a *reference* would cut them off from the privilege of complaining, they refused to unite with them in the reference, and had their dissent recorded. The reference proposed to refer to the General Assembly the whole case of Mr. Barnes, with all the doings in relation to him. It also proposed to the General Assembly certain questions concerning the Confession of Faith, and touching points of doctrine. The points, so far as I am able to understand them, were simply those which a few years ago were well known in the state of New-York, by the three points of the *triangle*. I wish it might be distinctly understood by all our northern members, that *these* are the *points* to come before the Assembly at its coming session. The proper name seems to have been suppressed; but let it be distinctly understood; it is in relation to these points that Mr. Barnes is accused of unsoundness in the faith. The case of Mr. Barnes now lies waiting the decision of the highest judicatory of the presbyterian church; and his friends, the minority, are waiting to meet it there by way of *complaint*, that they may enjoy their constsitutional *right* of pleading their own cause. The opposers of Mr. Barnes appeared in the Presbytery as a perfectly organised body; every motion was carried with a promptness, which betrayed much previous concert; and every man of their party seemed to know his post. In appointing commissioners, there was not even a straggling vote among them; and they have their own representation in Assembly to a man. Near the close of the Presbytery, a resolution was brought forward to be placed on the docket, for discussion at the next stated meeting, to this effect:—"Whereas there exists in this Presbytery great division of sentiment, much discord in feeling, and an entire difference of views in relation to many important subjects: Therefore, *Resolved*, that the best interests of the church require this Presbytery to be divided." A division is now the only hope we have of peace.

Your's, &c. A Member of Presbytery.

East-Indies.—At Bellary, in the East-Indies, the native church gathered by missionaries of the London Society, consists of sixteen members; and the candidates for fellowship are nineteen. The anniversary of the Hampee festival, in April last, was attended by more than 100,000 Hindoo idolaters, some of them from very distant parts of India. One of the missionaries spent five days with them, declaring the truths of the gospel, and distributing tracts and portions of scripture.

The missions conducted by English Baptists in the East Indies are blessed with a good measure of prosperity, and they are confidently hoping for *signal* success. What *has* been one of their greatest obstacles is now made a ground of encouragement. "Caste," says Mr. Thomas, "which has been such a barrier in the way of christianity, will probably shortly operate to bring multitudes almost simultaneously under christian instruction."—*Ch. Mirror.*

Schools, &c. in Bellary.—The mission schools amount to nine, and the average attendance 270; and there are also a number of private schools. The press is continually employed. 30,000 copies of sunday tracts in Canarese have been printed, besides other works for the mission, and 1050 copies of different parts of the bible.

Tracts in India.—On the anniversary of a heathen festival, in April, last year, two missionaries distributed about 2000 tracts, and 150 portions of scripture. In consequence of this, a Lingum Gooroo and four of his disciples have since made a visit to Bellary, from a distance of two hundred miles, for the professed object of being instructed in christianity, they having seen the tracts. They declare that they have renounced the worship of idols, and are inquiring after the true God. On their departure they were furnished with the gospels in Canarese, and a few tracts. They promised to return soon, with their families.

Island of Ceylon.—An orphan asylum, at Point-Galle, is here established, by the lady of an opulent merchant, whose name is Gibson. Mr. Gibson has shown much kindness to the missionaries, and his lady has done great things for the rising generation. She is the chief patron, overseer, and supporter of this asylum.—Institutions of this character were rare, when Mrs. Gibson commenced hers, the expense of which is considerable; but they have increased, as the native growth of genuine christianity, and, with its progress, they will continue to increase.

Missionaries at Sea.—In a letter from Mr. William Harris, missionary, dated off St. Jago, Jan. 2, 1831, he relates some of the perils of his voyage. He says, on Dec. 6, 3 o'clock, A. M. "A sea dashed against the ship's side with such violence, that it stove in the bulwarks of the quarter deck, and carried one of the guns attached to them overboard. As I gazed upon the sea, lashed into fury, and every minute breaking over the ship, and as I listened to the funeral wailings of the wind, blowing with a violence scarcely to be exceeded, what, I thought, would our friends feel, were they aware of our situation! An involuntary tear started in my eye. People may talk about realising an adequate idea of death, by mental effort alone. The thing is impossible. My impression, in the situation already mentioned, was one unknown before." In the conclusion of this letter he observes—"Although not without seasons of depression, we are happy. Indeed I can say, that since I came to sea, I have tasted a cup of happiness more large, more rich, than any that ever touched my lips before. The people in this island (St. Jago) are professedly christian; but of the extent of their ignorance you can hardly conceive. You may judge of it from the fact, that the priest (popish) has no bible in his possession!"

A Greenland Missionary.—"None of our European brethren can have a right conception of the miserable state of such a place of abode; no written descriptions can give an adequate idea of it. The worst trials we had to experience in it were in summer when it thawed; the sods were then thoroughly soaked by the melting of the snow. We were encompassed with moisture as in a damp collar, the floor wet, and the roof and walls dripping. Worms and other vermin were continually crawling about; they came upon our table, and fell into our victuals. Brother De Fries, who slept along side of the wall, often found in the morning beetles, slugs and worms, in his bed. However, we were thankful that we escaped from other vermin so common among the Greenlanders.

"I wish now to give you some account of our Christian Greenlanders. The number of the whole congregation is 370, among whom 184 are communicants. I may, with confidence, call this division of our flock a people of God. Their christian walk and conversation have afforded us great joy during the year past."

Moral Character of the Friends.—It is said Judge Mellen, in his charge to the grand jury, at the opening of the present term of the court, at Portland, Me. stated, that in a practice of forty-five years, in which he had been intimately acquainted with the proceedings of the judicial courts of that part of the country, he had never known but *one instance* in which a member of the Society of Friends was arraigned at the bar, as a criminal.

A temperate Physician.—A neat and interesting biography of Dr. Kummus is thus closed in the Lynn Mirror—"In morals he was correct, and his temperance was exemplary. For more than thirty years of his life, he drank neither spirits nor wine. His principal beverage was cider, diluted with water, or coffee, of which a vessel stood warm on his hearth at all hours.—While a member of the Senate, he dined with the Governor. Being solicited to take a glass of wine with him, he set the table in a roar, by replying in this way, "I have nothing to put it in, sir!" At another time, being urged by a lady to drink some spirits, after several refusals, he said, "Well, Madam, if you insist upon it, I will take some; but you must lend me a bottle to carry it home."—*Jour. of Hum.*

Self-Supporting School.—We learn from a correspondent that the Baptist State Convention of Georgia determined, at its last meeting, to establish a theological institution in some central part of the state, on the working plan. Measures were taken to raise $1500 by the first of December next, for the purchase of land, and to make the necessary preparations.—*Ch. Index.*

Journal for the Scotch Presbyterian Church. Rev. Dr. McLeod, of New-York, is about commencing the publication, under the patronage of the Scotch presbyterian church, of the American Christian Expositor, a monthly magazine.

REVIVALS.

Martinsburgh and Denmark.—A letter of a most interesting character, relative to the revival in these places, which was not written for the public eye, has been put into our hands, with permission to avail ourselves of the facts therein stated, to such extent as may be deemed proper at the present time. The letter is of a recent date, and mentions that the work has been powerful almost beyond precedent, even in this day of wonders. It embraces all ranks and descriptions of people, as if to encourage Christians to pray for every body, however high or low, moral or immoral, young or old. A meeting, protracted several days at each place, had been greatly blessed. It is stated, that by this time there may probably be about three hundred cases of hope, in Martinsburgh, and the immediate vicinity. At Denmark, there had been, if we rightly apprehend the writer, about one case of conversion a day, on an average, for some time previous to the recent meeting. About fifty cases appeared during its continuance, and as many more were left under deep conviction. There is at present no settled pastor at either of these places. But during the meetings there was powerful preaching, and much agonising prayer; and the presence of God was manifested in a most heart-searching and powerful manner. Some of the most hardened revilers and outrageous opposers were prostrated like Saul of Tarsus. Some few examples of this kind were seen, of persons who had been awfully blasphemous and malignant, cut down and made to cry out in anguish, almost on their first entering the meeting. They had presumed that the excitement was all the work of man; and had come like many others, "to see how Christians were made." But the Lord made "them a spectacle to others;" and persons had been known to come six miles, to converse with them about the change thus wrought. Several specific examples are mentioned; but for the present, we think it best to withhold farther details. The preceding, we think, will be found free from exaggeration.

Auburn.—The following has been received from a source of the highest respectability, under date of the 11th inst:—

Mr. Editor—It has been already mentioned in most of the religious papers, that a revival has been in progress for some months in Auburn. There are some facts in relation to it, which ought to be known. It had its origin in January last, in the Sabbath school attached to the first presbyterian church. From the Sabbath school it extended into the Youth's Bible Class, attached to the same church, and under the direction of several of the lay members. This class (composed of males above the age of fourteen years, and females above that of twelve years) was established in June, 1826, and has been the means of the conversion of many souls. It has from its formation constantly enjoyed the out-pouring of the Spirit, until within a few months previous to this revival. It now numbers one hundred and twenty-eight who have been members of it, that have made a public profession of religion. Of this number, ninety-eight were confessedly impenitent, when they joined the institution.

A *three days' meeting*, which at that time was almost a new measure in this region, was held in February last, and was eminently blessed to the conversion of souls. *Under the exhibition of plain truth, continuously applied to the mind, and sent home to the heart, and confirmed by the Spirit of God,* sinners absolutely appeared to rush into the kingdom as with violence. While the great power of the work appeared to be evidently subsiding, after the close of that meeting, Rev. C. G. Finney commenced a labour of a few weeks; when the work again revived, and progressed with renewed strength, and conversions were multiplied daily. In April last, we had another *three days' meeting*, which was attended with circumstances of deep interest, and closed with regret. The progress of the work is still encouraging, and it is hoped that the people of God will not suffer it to cease.

Since the first of those meetings mentioned above, protracted meetings have been held both by the Methodists and the Baptists, in their respective houses of public worship. The number of those who have been received as the fruits of this revival, upon the profession of their faith, is nearly as follows:—The First Presbyterian Church has received one hundred and forty-six; the Second do. about seventy; the Methodists about the same number; and the Baptists not far from one hundred.

Your readers are left to make their own comments on the utility of the Sabbath school and bible class institutions; barely remarking, that if there has been any peculiarity in the preaching that has been extensively blessed in the promotion of this work, it has been, that sinners have been constantly pressed to *immediate repentance and submission to God*, as a reasonable and essential duty, and that every idea of "passive regeneration," or "waiting God's time," is dishonourable to God, and dangerous to the soul.

A Friend to Revivals.

Harpersfield, N. Y.—Some of the incidents mentioned in the following article have been previously noticed; but they will lose nothing by repetition:—

Extract of a letter to the editor of the Religious Intelligencer, dated Harpersfield, N. Y. April 12, 1831:—

"This region of country where I now reside is a barren waste. It is like Gideon's fleece, all dry; whilst on every side of us the churches are wet with the dews of heaven. Delhi, ever since it became the shire-town of this county, has been noted for its many vices, and for its infidelity. There was little or no encouragement for the ministers of the cross of Christ to labour among them. To the agreeable disappointment of the friends of good morals, they got a temperance society, respectable in point of numbers and influence, established in the village. A number of respectable lawyers took their stand at the head of the society, and wonders have been wrought in that village in favour of temperance; and the temperance measures have been followed by the influences of the Holy Ghost. There has been a very refreshing season there for three or four months. A three days' meeting was held there last week, and there were some of the most powerful displays of sovereign grace ever witnessed in any part of our country. It was visible to all present, that these displays were an immediate answer to the ardent, agonising prayers that were offered up by the people of God. There was a shaking among the dry bones which will never be forgotten. A church of fifty members was formed in Delhi during the three days meeting; a part were old professors, and a part were new converts. Thirty or more were hopefully brought into the kringdom of Christ during the meeting. Well may the beholder say, "What hath God wrought."

"There has been a revival of some considerable standing in Franklin, in this county.—They held a three days' meeting, commencing the latter part of last week. On the Sabbath there were ninety added to the presbyterian church; eighty-one by profession, and nine by letter. Those who were present say that it was the most solemn, moving, refreshing day they ever witnessed.

"God is a wonder-working God, and so he does, and will appear. In Burlington, Otsego county, there was recently held a three or four days' meeting. There was no appearance of life in the church when the meeting commenced. But the Spirit came like the rushing of a mighty wind, and prostrated every thing before it. *Seventy*, at the close of the meeting, were rejoicing in God. O, how unprepared many of God's professing people are for such a work."

Princeton, Mass.—Letter from the clergyman in this place to the editor of the Boston Recorder:—

Dear Sir—It has often occurred to me, that ministers in Massachusetts, do not give the christian public such information of the revivals their churches experience, as is desirable and might be useful. This consideration, with another that I will mention in a moment, has led me to think, that I ought to say, through your paper, that God has again visited us in a work of grace. My other reason for saying this, is, the encouragement it may afford to the churches, which, like ourselves, have been compelled, in order to hear themselves, and have their children hear the truth as it is in Jesus, to leave the house in which their fathers worshipped, and build them such a place as their scanty means would allow. This church, one of the first, I believe, that has been driven to this course, was put to the necessity of adopting it about fifteen years ago. The present is the third revival they have experienced since that trying time. It commenced in December, and like the two preceding, has thus far been a very still, gradual, pleasing work. Nearly all our young people have attended our enquiry meetings; most of them have been the subjects of serious, many of them of deep impressions. I have regarded it as a little remarkable, that out of nearly an hundred inquirers, we have not had more than eight or ten over thirty years of age. Between forty and fifty have expressed the hope, that they have passed from death to life. Twenty-three were received to the church at our last communion. Though our present number of inquirers is not quite as large as it has been, the Holy Spirit, we believe, is still among us, and the work in progress. Many of the church rise at an early hour to pray for its continuance, and seem to have the earnest desire for it, which always affords our best reason to hope that a revival may continue.

A. PHILLIPS.

Religious Meeting in Litchfield, Conn.—A religious meeting of three days continuance, was holden in this place on Wednesday the 20th ult. The services were preceded by a prayer meeting between the hours of 9 and 10, A. M. after which Rev. Mr. Rood, of New-Milford, delivered a sermon from Ps. lvii. 7; Rev. Mr. Boardman, of New-Haven, preached in the afternoon, from Acts xvi. 14; and Rev. Mr. Griswold, of Watertown, in the evening. Rev. Mr. Couch, of Bethlem, Rev. Mr. Boardman, and Rev. Mr. Perry, of Sharon, preached on Thursday; and Professor Fitch, of Yale college, preached three times on Friday. There were several addresses, by different clergymen present, adapted to the occasion, interspersed with the foregoing order of exercises; and the whole was concluded by the administration of the sacrament of the Lord's supper on Friday afternoon. The congregations were large and solemn, especially on Thursday and Friday; and the stillness and attention gave evidence that the truth was finding its way to the heart and conscience. After the morning exercises on Friday, an invitation was given to those who felt the importance of an *immediate, personal* attention to the subject of religion, to remain in their seats when the congregation was dismissed. As many probably as one hundred and fifty of the above description remained. During the exercises some were enabled to indulge the hope that they had passed from death unto life, and many became deeply convicted of sin and danger. Others have since indulged hopes of a saving change; and as many as one hundred and fifty attended the inquiry meeting on Monday evening of the present week. The plain and direct preaching of the gospel, unaccompanied with any other peculiarity than the power of the Holy Ghost, and fervent prayer, has produced impressions, that we trust, will be long felt by many immortal souls in this place.—*Litchfield Enquirer.*

Jewett's City, Ct.—On the 22d of March, a three days' meeting was held in this place, and between fifty and sixty were at the enquiry meeting on the morning of the third day. The interest, solemnity, and attendance, increased from day to day, till the meeting closed. The preaching and praying and singing were all to this one point, *the duty of immediate repentance.* The impenitent felt this so deeply, that they could not find an excuse to rest upon. About twenty hoped that they had accepted of Christ on the terms of the gospel, within two days after the meeting closed. Between thirty and forty are now indulging hope, and among these some of the most respectable men in our little village. Last evening there were sixty or seventy at our inquiring meeting. The work still progresses. It is remarkably still. There is apparently more deep and earnest *thinking* than feeling.

Three days' meetings have recently been held in the other society in this town with happy effects. Also, a four days' meeting in Norwich city last week, which was greatly blessed. This week a three days' meeting was held in Lisbon, and some there are now rejoicing in hope. Many are solemn.

Bowdoin College.—A correspondent states that the revival is still progressing at this institution. A prayer meeting was held every day at noon. Instances of awakening are frequent; and though there is very little excitement, the interest felt in the subject is general. "The prevailing sentiment is, that the Holy Spirit is poured out in answer to prayer, and only so." *Vt. Chron.*

Four Days' Meeting in Portsmouth.—In connection with the meeting of the Piscataqua Association, religious meetings were holden from Tuesday to Friday of last week, inclusive. A public prayer meeting was held every morning, at half past 5; and a sermon was preached in the evening. Beside these exercises, meetings were holden at half past 10 in the morning, and 3 in the afternoon; at which the time was occupied with prayer and familiar discussion of various views of divine truth, founded on particular passages of scripture. The number of persons attending the meetings, increased steadily from the commencement to the close; and the still, fixed solemnity pervading the audience, particularly on the last afternoon and evening, was very encouraging. This is all we have time to say at present. Let our christian friends, who may read this statement, remember us at the throne of grace.—*N. H. Obs.*

A Three Days' Meeting was held in Orford, on Wednesday, Thursday and Friday, the 13th, 14th, and 15th days of April. The meetings were uncommonly solemn and interesting, and it is believed that the result of this meeting is already favourable, and the prospect is encouraging.—*ib.*

Rochester, Mass.—Intelligence of the state of religion in Rochester, is of a most interesting character. An intelligent friend writes under date of 26th April, that the revival far exceeds any former one here or elsewhere, that he ever saw. For three weeks on Monday evenings, the inquirers have assembled in one of the rooms in the house of the minister, and the members of the church in another. The weather has been such that all who came were accommodated. Last night one room was filled with young converts, the other with inquirers, and the members of the church sent away to pray elsewhere, because there was no room. And then the scene that followed was solemn beyond description. Terror seemed indeed to take hold upon sinners, and they trembled on their seats, and in one room six young persons gave themselves to the Lord, as we hope; while in the *other*, songs of praise were arising from hearts, that a few weeks since were amongst the gayest in our young circle.

Twelve from one class in the Sabbath school have, we hope, given themselves to the Lord, and but *three* remain.

I know that the *hundreds* in Boston, who are said to be setting their faces Zion ward, must be a sublime and deeply interesting spectacle; but the power of grace is here manifested in a smaller circle, in such a manner as fills one with unutterable wonder and amazement. Our eyes seem dazzled with the divine glory! We ask in astonishment, has the millennial sun burst upon us in a moment?

Our minister seems abundantly sustained by the Holy Spirit. He uses no notes, and preaches six or seven times a week, besides conversing with all the inquirers. His mind is directed to one point, viz. the salvation of every individual of all his flock; and he goes forward to the prosecution of this point, as if there were no doubt but he would realise it. A large majority of the congregation are now on the side of Christ, or are asking the way to his feet.—*Bos. Recorder.*

New-Haven.—In this place they estimate the converts in college at 130, in the congregational societies 500 to 600, in St. Paul's, Episcopal, under Mr. Stone, over 100; about the same in the Methodist, and a number in the Baptist, the African, and Fair-Haven.

Yale College.—Few things have given us more pleasure, than the indication of the event which God in his providence was pleased to make the apparent cause of the astonishing revival in Yale college. It is furnished by a correspondent of the New-York Evangelist:—

"The work in the college was begun in a class for the study of the scriptures, formed in consequence of Mr. Grimke's oration on the study of the bible.

"There are so many ways of employing talent, which will conduce to the more immediate honour of its possessor, that comparatively but little is dedicated to the service of God. But to how small a size shrink all the rewards ambition covets, when placed beside "the saving of a soul, and covering a multitude of sins?" Who can estimate the influence this will exert upon the latest age. Long after those who are now blessing God their Saviour for having overruled the incident to their deliverance, shall have been gathered to their fathers, thousands shall rise up who shall rejoice with them forevermore."—*Albany Telegraph.*

South-Paris, Me.—A revival of religion has been in progress in South-Paris, for several months, and appearances are now more encouraging than at any preceding period. Seven persons now stand propounded as candidates for admission to the congregational church, which, added to the number already received since the revival commenced, make forty-three. Favourable appearances exist in several other societies in the vicinity. Considerable accessions have been made to the baptist church in Paris.—*Ch. Mirror.*

Prince Edward, Va.-A correspondent, under date of April 12, writes as follows, relative to the work of the Lord in the college church:—

"We had an interesting meeting of Synod. The utmost harmony and unanimity have characterised our measures. The revival in this church advances; *fifty-one* persons joined it on the last Sabbath, three fourths of whom are gentlemen. Fifteen or twenty others now profess conversion, and about fifty are asking with intense solicitude what they shall do to be saved."

Since the receipt of this letter, we learn from one who has just visited that county, that the number who give evidence of having passed from death unto life, is much greater than that stated by our correspondent.—*Richmond Tel.*

Powhatan.—The work of the Holy Spirit continues in this county. We are credibly informed that a hundred or more are hopeful subjects of the revival; *twenty-five* of whom have been admitted to the presbyterian church.—*ib.*

Erie, Riply, and North-East, Pa.—A gentleman from Erie, (which is within the bounds of this Synod), informs us that a revival is still progressing in that town, with unusual interest, and that several opposers have been brought to repentance. About one hundred persons hope they have experienced a saving change of heart; *thirty-one* of whom have united with the church in full privileges; and about one hundred more profess to be under anxiety of mind.

At Ripley, about fifty had become church members, when the latest information was received.

At North-East, in Erie county, a work of grace has commenced, which it is hoped will be continued, and result in the salvation of many souls.—*Pittsburgh Her.*

Granville, N. Y.—The Sandy-Hill Times mentions a meeting in that place, which was protracted to thirteen days, embracing upwards of fifty cases of hope. "Meetings are yet continued with benefit."

Utica Reformed Dutch Church.—During a protracted meeting recently held in this church, eighteen were added to their communion on profession of their faith. The season was precious. Several of the members of the other churches were present. This is yet an "infant church." That season was its third communion. The communicants now number one hundred and five.

Butternuts, Otsego Co.—A gentleman who recently attended a protracted meeting at this place, observes, that of the many he had elsewhere attended, none equalled it in interest. Another letter mentions that this meeting was protracted to thirteen days; that during that period, about two hundred expressed hope in Christ; and about three hundred were anxiously enquiring. This statement probably embraces many who *resided* in other places; and at a time of such deep interest, there may also have been some unintentional exaggeration. But the work must have been great; and the season remarkable.

Washington County—as a clerical friend informs us, is now visited with a powerful revival in several places. The work goes onward gloriously, and continues to spread in various directions.

Cambridge, Washington Co.—The work powerful. A recent protracted meeting. Previously there had been about fifty cases of hope. During the meeting there were as many more; and during that week, there were about three hundred inquirers, and one hundred rejoicing in hope. Dr. Griffin was among the preachers.

Guilford, Chenango Co.—We learn by a correspondent, that the revival at this place appears to be on the increase; that the state of things is very interesting.

Bainbridge, Broome Co.—There has been here a gradual work, and recently a three days' meeting; result not yet communicated.

Union, Broome Co.—A revival here, has been some time in progress. The number of conversions not far from forty.

Smyrna.—A three days' meeting was recently held here, under circumstances of deep solemnity. "On the last day of the meeting one hundred and twenty took the seat of the anxious. The number hoping was not ascertained."

Griswold, Mass.—Since a three days' meeting held at this place, the first week in April, about thirty appear to have submitted to the Lord. The work increases.

Boston.—The Recorder of the 6th inst. has the following paragraph:—

"Religious meetings in this city, of every character, are very fully attended; and the meetings for enquiry and exhortation, during the past week, have been greatly increased."

More Singing-Schools Blessed.—We have recently had an interview with another pious teacher, three of whose schools, the season past, have been visited with revivals. In two of these schools, every pupil is indulging hope; in the third there are but two or three that remain impenitent. At the first opening of one of these schools, there was but one professor of religion that attended; and many of the church were afraid of its influence.

Adding these three instances to the ones that have formerly been alluded to, we can now say that THIRTEEN SCHOOLS of this description are known to have been blessed, the winter past, within the western districts of this state. What an encouragement is this, to persevere in the work of carrying religious influence into such schools.

Intelligence.—The Christian Mirror earnestly appeals to ministering brethren in Maine, to furnish intelligence respecting the progress of religion in their respective towns and vicinities;" and specifies as places where protracted meetings have been held, South-Berwick, Alfred, Limerick, Bath, Boothbay, Bangor. Many others have also been held; and not a few places have been blessed with a special outpouring of the Spirit.

WESTERN RECORDER.

UTICA: MAY 17, 1831.

Anniversaries.—The anniversaries in New-York took place last week, agreeably to previous arrangement. The Observer, just come to hand, is so entirely filled with the proceedings, within and without, that the editors have not found room for remarks upon the general character of the exercises, the measure of christian interest that prevailed, or the comparative increase or diminution of prosperity which attends the various objects of benevolence. The Evangelist is not yet received. The Albany Telegraph, however, leads us to think that the cause of benevolence was seen to prosper, and to excite very general and deep feeling. Several topics of special interest were alluded to in the reports, resolutions, and speeches; such as the influence of the present revivals upon our colleges, benevolent societies and missions; the friendly feelings entertained towards us by the revolutionary portions of Europe--opening the way for evangelical efforts through our instrumentality; the general influence which has been excited by the extended distribution of tracts and bibles throughout the country; the efforts that have been put forth, both in this country, and in Europe, to preserve the Sabbath from profanation, &c. But we have neither time nor space this week for the details, and must refer our readers to the next number of the Recorder. The progress of these institutions is evidently onward. The Lord blesses them; and to his name be all the praise.

Donations to the American Board.—A friend informs us, that a member in Mr. Phelps' congregation in Geneva, has given $200 to this Board; that another member has given $100; that the ladies raise another hundred; and that in connection with these sums, the congregation engage to provide for the entire support of one missionary, amounting to between six and seven hundred dollars. The same society are also doing much for domestic missions.

The above sum was recently subscribed, in consideration of the present crisis in the affairs of the board, as set forth in the recent articles furnished by an individual attached to the missionary rooms at Boston, and published in the different journals. See, in our own columns, the articles signed "A Friend of Missions."

The Rochester Observer, just come to hand, mentions that Mr. Eddy's congregation in Canandaigua, has resolved to raise a similar sum for the support of one foreign missionary; and that the ladies, as an extra effort, have contributed $50, to constitute Rev. Mr. Mahan, who has for a little time been labouring in that place, an honorary member of the board.

We are glad to find that this subject is making its way effectually to the heart of Christians. How easy would it be for the churches to give a mighty impulse to this blessed cause, by their united alms and prayers, after the example of the brethren in Geneva and Canandaigua.

"*Thy kingdom come.*"—A donation of fifty dollars to foreign missions is acknowledged in the Hartford Observer, as coming from a person who had read the recent articles relating to the funds of the American Board. The donor asks—

"How can we repeat that part of the Lord's prayer with sincerity, which says, "Thy kingdom come; thy will be done in earth as it is in heaven," and not make use of the means in our power to aid in spreading the gospel of Christ through the earth; the knowledge of which will give light, liberty, and happiness to the darkest regions, and teach men here to do the will of their heavenly Father.

It might be well for many of our wealthy men to give such a practical answer to this question as the donor has done.

Want of Ministers.--How many of the youth, among the multitude of recent converts through the land, will feel it their privilege and duty to qualify themselves for the gospel ministry? This is an important question, at a time when there is every where so much need of ministers. It is computed that an additional minister is wanted every day, merely to keep pace with our own tide of population; and then as to the heathen—the 600,000,000 who are perishing—who can tell the numbers that will be required to publish the gospel to every creature among them? We hope that these dear youth generally, will take the matter into serious consideration, and decide upon it as in the presence of God. At least one thousand of this number are needed, as special heralds of salvation to the destitute.

Subjects of Prayer.—Among the many subjects of prayer that are remembered at the present time, there are some that should be kept distinctly in mind; such as the ensuing meeting of the General Assembly, the cause of missions, the condition of the oppressed aborigines. On the subject of revivals, too, it is not enough to remember the particular place where the suppliant resides, or the attending circumstances. The cities, the colleges and other schools, should be remembered; and we ought in a special manner to plead that the present out-pourings of the Spirit may extend to the mission stations, far and near; that thousands and thousands of the heathen may be converted to God. At such a period as the present, we ought to expect great things at home and abroad, and to be pleading for them, in earnest, broken-hearted, confiding supplication. "Is any thing too hard for the Lord?"

An imaginary Obstacle.--Christians are too apt to be influenced by each other's examples of sloth. A brother is sometimes heard to say, the church will not wake; the elders, the ministers, will not come up to the help of the Lord; and what can *I* do? But allowing his statement to be true; is it not possible that he is himself more indolent than they? that he merely wants them to lecture him into a comfortable state of feeling; to pray him into a frame of prayer; to kindle fires of devotion, that can warm him into life and energy? Let such a brother not wait a moment. Let him borrow fire for himself, directly from the altar of God. Let him shake off sloth, and not wait for sleepers to come and wake him up. He would be ashamed to do so in the affairs of this world

Mr. Bissell.--The editor of the Rochester Observer seems to have misunderstood us, about a "just tribute" to the memory of this excellent man; but we are glad to learn from him, that there is a prospect that something like a "simple history of his short and eventful life," will eventually be given to the public.

Spirit of the Pilgrims.—Contents of the number for May, 1831:—

Communications.—Errors in the Apostolical Churches; Communion of Churches. *Reviews.* The Articles of the Synod of Dort, and its Rejection of Errors, with the History of the Events which made way for the Synod; translated from the Latin, with Notes, &c.; by Thomas Scott, London: Letters to Rev. Joel Hawes, D. D. in review of his Tribute to the Memory of the Pilgrims; by Samuel J. May, pastor of the first church in Brooklyn, Conn. *Miscellaneous*—Unitarianism and Infidelity: Beards' Collection of Sermons. *Recent Publications*--Incidents in the Life of President Dwight, illustrative of his moral and religious character: Remonstrance against an established Religion in Massachusetts; by Parsons Cooke: Objections to the Deity of Christ considered; by J. H. Fairchild.

On Monday evening the 2d inst. Rev. A. M. Mann was installed by the classis of Cayuga, over the reformed Dutch church, in Ithaca: Sermon by Dr. Yates.

For the Western Recorder.

MR. HASTINGS—I wish to acknowledge thro' your paper, the receipt of five dollars by mail, as a donation to the Oneida Institute, from some person at a distance, who subscribes himself a friend, and who appears from his letter, to have become acquainted with the plans and wants of this institution, by reading the last report of the Trustees. I wish, also, to tender my thanks to that unknown friend, for his kind expressions and earnest desires for the prosperity of the Institute. Your's, GEO. W. GALE.

Whitesborough, May 6, 1831.

POLITICAL.

FOREIGN.

An arrival at New-York from Havre, on Wednesday last, brought Paris papers to the 2d of April.

The dates by this arrival are only two days later than had been previously received, and furnish no later intelligence from Poland.

"Some of the newspaper accounts (says the New-York Daily Advertiser), give a rather more warlike aspect to the affairs of France and Austria, in relation to the invasion of Italy. Other accounts represent the French government as resolved to maintain peace if practicable. The immediate bone of contention between the two great powers above mentioned, is the invasion of Italy by the Austrians. Requisitions have been made to the court of Vienna, to explain their object in marching troops into the Italian states, to which answers have not been returned. If either or both these nations are disposed to bring about a general war, and involve the whole continent of Europe in all its horrors, and to risque the fearful consequences, they can do it without exertion or difficulty. But if they are sincerely desirous of avoiding such a state of things as war must produce, we do not think any thing has thus far occurred, that must necessarily prevent the continuance of peace. Russia, by the last accounts, had not made any further advances towards the conquest and subjugation of Poland, and of course has her attention turned to that object. The Emperor, therefore, has full employment for his troops, who are engaged in active service in that quarter; and the constant danger that the revolutionary fire may break out, and spread in other parts of his unwieldy empire, must necessarily make him cautious about venturing himself in pursuit of foreign enterprises. Should the Emperor of Austria think proper to attempt the conquest of Italy, in the present combustible state of Europe, we should think he would hazard much by sending his troops out of his dominions; and the King of Prussia is much in the same predicament as it regards hazard. At the same time, there are many ways in which hostilities may commence; and when once begun, even if upon a small scale, they would very easily extend over the whole surface of Europe."

Population of the Theatre of the Insurrection in Italy.--The duchy of Modena contains 400,000 souls, and the duchy of Massa Carara, which is united with it, 50,000. Modena, the capital, has barely a population of 24,000, and indifferent fortifications. Bologna, the point from which the present insurrection in the dominions of the Pope and all centre Italy, has proceeded, and which is the seat of the provisional government, has 70 to 80,000 inhabitants, an ancient university, and a numerous aspiring youth. The national guard there, at the time of the Cisalpine republic, was the best in Italy, and the city was the first in the dominions of the church, which in 1796, declared itself independent. The whole papal dominions contain 2 1-2 million inhabitants. The duchy of Parma and Placenza, which is governed by Napoleon's widow, the late Empress Maria Louisa, contains 400,000 inhabitants, and the capital of Parma 30,000.

Young Napoleon.—A letter received from Vienna, says—"Young Napoleon has recently been introduced at the court of the Emperor for the first time. He is a tall and very elegant looking youth, with a countenance full of intelligence. I afterwards met him at a party at the English Ambassador's, where he delighted the circle in which he moved, by the ease and familiarity of his conversation, and his general knowledge. Marshal Marmont, with a white cockade, and Marshal Maison, with a tri-coloured cockade, were present upon the occasion. Young Napoleon talked freely with both these persons. The stories that prevail, relating to his monkish habits, are quite untrue."—*Paris paper.*

DOMESTIC.

Gambling—Imprisonment for Debt.—The New-York Journal of Commerce gives the following account of one John Boruck, an imprisoned debtor, who applied for a discharge under the law exonerating the person of a debtor from imprisonment. The case was heard by the Recorder of New-York on Tuesday last, and the prisoner was discharged, notwithstanding the improper manner in which he had squandered the money of others, on the ground that if he was without property, he came within the spirit and meaning of the law:—

"The insolvent, it appears, had been employed as a clerk or agent by a commercial house in Europe, upon the recommendation of a near relative of his, a merchant of wealth and respectability, for the purpose of procuring consignments of goods and merchandise from this country to Europe; and in order to enable him to make advances upon such consignments, the insolvent being then entirely destitute of property or means, he was supplied by that house with a credit to a very large amount, upon certain mercantile houses here, who were authorised to negotiate the bills he might draw, upon his depositing with them an open letter of advice, specifying the merchandise to which the proceeds of the bills were to be applied by way of advance, and the vessel in which the same were to be shipped.

"In apparent conformity to this arrangement he drew bills upon the credit of his employers, and received the proceeds thereof, to the amount of upwards of $142,000; while the actual advances made by him on shipments to their account, were only $87,000; leaving a deficiency of $55,000, which he appropriated to his own use. Upon his examination before the Recorder, he accounted for about $15,000 of this deficiency, in the following manner:—His expenses in about eighteen months, up to the time of his arrest, he estimated were $6500; towards which, however, he received $1600 from his employers. He lost on a shipment of cotton from New-Orleans $500, and $247 on the sale of some merchandise upon which he had made an advance at the same place. He lost in the various gambling houses at New-Orleans, $2,300, and in lotteries about $3000. He expended $5000 in finery, dresses and jewelry, for a certain married female, not his wife, who until recently was a resident of this city; and the balance due his employers, viz. $39,000, he lost in gambling in this city and some of the adjacent villages."

The Choctaws.—Extract of a letter to the editor of the Cherokee Phœnix, from a gentleman in the Choctaw nation, dated April 12, 1831:—

"You will wish to hear something respecting the Choctaws. It is with them a time of trouble and deep perplexity. It is with many of them a time of distressing scarcity. In consequence of the political troubles of the past season, and the severe drought, multitudes made little or no corn. One of the better class of the Choctaws has just come here a distance of thirty miles, to get a little corn. He has six small children, and has had no corn for them for six weeks.—But distressing as is their situation in regard to sustenance, this is not their greatest calamnity. Their country and their homes are gone, and many of them have no expectation of enjoying any more days of peace and comfort in this world. The nearer they approach the period, when they must leave their country, the more appalling it appears to them. Some are determined at all events to stay. Others say they must go; they have no longer a home here; but they expect to see no more good. A woman came a few days since to get her little daughter into the school. She was anxious her daughter should enjoy the privilege of instruction while there was an opportunity. "I have six little children," she said, "and soon we must go over the Mississippi, and I know nothing what we shall do." Her sobs and tears checked her utterance, and she could only add a few broken sentences, expressive of her unfeigned grief. It would soften a heart of adamant, to see the situation of these people, and witness all that passes among them. But their trials have not yet come. I would not wish to employ any other argument with those who have honestly advocated, in the great councils of our nation, the removal of the Indians, than to have them witness the scenes of suffering, which their measures will inevitably bring upon the poor and the helpless. And is it so, that while the whole world is rising, as by one simultaneous impulse, to assert and vindicate the rights of suffering, injured man, the native inhabitants of this highly favoured land, the asylum of the oppressed of all nations, are alone to be abandoned, the unpitied victims of an arbitrary and cruel oppression?"

Outrage.—We find the following article in the Cherokee Phœnix, of the 30th ult:—

"A correspondent residing in the neighbourhood of Tensewaytee, writes to us, that on the 10th April, there was quite a religious excitement among the people in that place, which is occupied by a baptist missionary, Rev. D. O'Briant. He informs us, that he was present at the baptism of a considerable number. "After the solemnity of baptism was performed," he says, "a very mild invitation was given to the congregation to retire to the house of worship; but before the congregation had retired from the water, the following very disgraceful scene took place among the Georgia guard. Three of their number pretended that they were so powerfully moved upon by the Spirit, that they mounted their fine horses, returned to the place of baptism, telling the people to get out of their way, or else they would ride over them, for they were determined to baptise their horses in the same place. They rode into the water, mocking religion, and repeating the sacred words of our blessed Saviour. Such is the example set by this christian people of Georgia, if Christians they be."

Narrow Escape.—A very singular matter happened at Wilkinson superior court, last week. A gentleman, (as we understand), a member of the grand jury, asked his neighbour for the loan of a dollar. He assented, took his pocket-book, and opened it, when the applicant, seeing a one dollar note, put his hand into the book, in a familiar way, and took it out. The lender, a short time afterwards, having occasion to examine his money, missed a hundred dollar bill. From the borrower's manner, and from his having taken the dollar bill rather too familiarly, he was suspected; and the lender finally became satisfied that the $100 bill had been taken feloniously at the same time that the one dollar bill was taken. The borrower asserting his innocence, a bill of indictment was preferred against him; the jury returned a true bill; he was expelled from the jury; and so strong was public feeling against him, that he had to go to jail, for the want of bail. He was deserted by every body. There was then no doubt that he would be convicted. In the mean time, another man, who was attending court, heard of the circumstances, and recollected having received what purported to be thirty-five dollars, on the same day, from the lender above mentioned. He went home, and examined the money. Neither himself or his wife being able to read, all that they could determine was, that there were three notes, which he had taken as ten dollars each, and one as five, and that one of the tens was unlike the others. He brought the money to the court-house the next day, handed it to the solicitor, and explained the circumstance of his having received it the day before. On examination, one of the bills, supposed to have been paid for ten, turned out to be a hundred dollar bill. This explained the loss. The borrower was brought out of jail, relieved from all suspicion of crime, and restored to his rights and privileges as a member of the grand jury, and to his standing in society.—*Georgia Journal.*

Fatal Accident.—On the 3d inst. two young ladies, of Marion, Wayne county, were riding in a gig to Newark, and when near that village the horse took fright and ran away. One of the ladies jumped out and escaped uninjured; the other, Miss Sarah R. Galloway, was thrown out by the carriage oversetting, and instantly killed. She was 24 years of age, and was the grand-daughter of Mr. John Lewis, of the town of Seneca. The Wayne Sentinel says, "the deceased, by her amiable disposition and cultivated mind, had secured to herself the respect and esteem of all who had the pleasure of her acquaintance."

Duties.—The amount of duties secured at the custom house in New-York in the month of January, was about fourteen hundred thousand dollars, $600,000 more than the amount secured in January the preceding year. From the first of January of the present year, until the first of May, nearly *eight millions of dollars* have been secured, and the bond and cash duties of last week, amount to $622,000.

Canal!—Sixty-one boats with heavy cargoes of merchandise, for the west, cleared at Albany on the 7th of May; and the sum of *five thousand and three dollars and fifty-nine cents* was paid on them for toll.

Donations.—The late Hon. James Lloyd bequeathed $5000 each, to the asylum for indigent boys, and to the female orphan asylum, Boston.

Profitable Penitentiary.-The state-prison of Connecticnt, after paying all expenses of prisoners, &c. yields a clear revenue to the state of nearly $8000. The whole number of prisoners is 182.

Newspaper Debts.—The editor of the Washington Telegraph states, that the arrearages due him from subscribers, have "swelled to a sum but little, if any, short of $80,000."

Henry Seymour, Esq. has resigned the office of canal commissioner, and the Governor has appointed Jonas Earll, Jun. Esq. in his place.

Smith, alias Jones, the robber of the New-York City bank, was tried on Wednesday last, and convicted, the jury not leaving their seats.

HAMILTON COLLEGE.

Notice is hereby given, that a special meeting of the Board of Trustees of Hamilton College, will be held at the house of Moses Foot, in the village of Clinton, on Tuesday the 7th day of June next, at 10 o'clock in the forenoon of that day. A. S. NORTON, *Senior Trustee.*

Clinton, May 10, 1831.

UTICA LYCEUM.

Dr. Batchelder will give a second lecture on Friday evening next, on the "*Education of the Senses.*" Question for discussion—"*Is the unrestricted freedom of the press favourable to public virtue?*" Disputants—Messrs. Mann, Roundey, Wilson, and Wager.

MARRIED,

In New-Hartford, on the 11th inst. by Rev. Mr. Coe, Mr. *Daniel Nichols*, to Miss *Harriet S. Hawley.*

"Happy the pair, whom love and reason join,
Where virtue sanctifies the bond divine;
To them a paradise on earth is given,
And when from time they go, they rest in heaven."

DEATHS.

In this village, the 10th inst. at the house of Dr. Pomeroy, her son in law, Mrs. *Dinah Voorhees*, of New-Brunswick, N. J. aged 65. Her faith and trust in her Saviour, of which she had recently made a public profession, enabled her to endure in meekness of spirit, a severe and protracted illness, and to meet death as one who was indulging a sure and certain hope of a better and enduring inheritance beyond the grave.

In Stephentown, Rensselaer co. on the 26th of April, Mrs. *Ruth Doty*, wife of Dea. William Doty, in the 70th year of her age. For nearly half a century, she had been a member of the visible church of Christ, adorning her profession by a consistent example. For several months previous to her death, her health had been feeble, but was not considered in immediate danger till a few hours before she closed her mortal existence. When asked, if she thought she was dying, she replied with great calmness, "I think I am;" said a few words to her aged companion and children, and fell asleep; giving comfortable evidence, that as "by the grace of God," her life was calmness, so also her "*end was peace.*"

In New-York, on the 6th inst. Mr. *Cornelius Davis*, aged 73.

In Binghamton, Broome co. on the 8th inst. *Theodore Lockwood*, aged about four years, son of Rev. P. Lockwood, of that village.

List of Letters received at the office of the Western Recorder, during the last week.

John Covert, Rev. D. C. Hopkins, C. D. Lounsbury, W. B. Ogden, Wm. Sippell, A. Smith, D. Dimmick, D. Root, S. Kingsley, E. Stone, H. T. Sumner, Rev. E. A. Beach, N. Seymour.

REMOVAL.

THE Subscriber wishes to inform HATTERS, that he has removed from Whitesborough to Utica, and intends to furnish FINISHING BLOCKS, of the best quality and newest fashion, or any other fashion that is wanted. He hopes by this arrangement, to supply distant customers with less delay than formerly.

Colouring Blocks may be had as above. Also, Blocks for Milliners.

Orders addressed to the Subscriber, to Messrs. Stocking & Hunt, or to either of the other Hatters in this village, will receive immediate attention.

LUTHER HOLBROOK.

Utica, May 17, 1831. 20w3

NEW STORE.

SAMUEL THOMSON, of the late firm of *Shearman & Thomson*, has taken the well known stand of the late firm of *Cooper & Ellis*, No. 68, Genesee street, two doors below the Ontario Branch Bank, and is now opening an entire new stock of GOODS, all purchased since the first of March, at the lowest auction cash prices, and for extent of variety probably not equalled in town. My lofts will be open to-morrow, for the exhibition of arpets, a few pieces of which were imported expressly for village trade. I shall be happy to show them to those who have the curiosity to examine them. *Utica, April* 12, 1831. 15

PALM LEAF HATS.

97 DOZEN for sale by SAMUEL THOMSON, No. 68, Genesee street, Utica.

May 10, 1831. 19w3

WANTED,

20,000 lbs. good new BUTTER, for which a fair price will be paid in goods, if delivered previous to the 10th day of June next, at No. 36, Genesee street, Utica. AUGUSTUS PEASE.

May 10, 1831. 19w4

SHEARMAN's
CARPET WARE-HOUSE,
No. 62, Genesee Street, Utica.

CONSTANTLY on hand, Kidderminster, Venitian, Ingrain, and Family-made Carpetings; Brussels and Wilton Rugs, Piano and Table Covers, Oil Cloths, India Matting, Moreens and Fringes, and Dry Goods generally.

N. B.--Fifteen bales fresh imported Carpetings, of superior qualities and elegant patterns, *just received*, and *more* will arrive on the opening of the canal.

April 12, 1831. ROBERT SHEARMAN.

R. SHEARMAN,

NO. 62, Genesee street, is just receiving, and selling cheap for *money*, Lupin & Son's and H. Henequin & Co.'s superior Merino Shawls; Merino, Thibet wool, Cashmere, Barrege, Fancy, Bandana, Choppa, Romall, Spitalfields, and other Handkerchiefs; Ginghams, Calicoes, Italian Lustrings, Gros de Naps, Florences; Irish Linens, Sheetings and Diapers; Merino Circassians, Bang-ups, Fustians, Merino Cassimeres, Mixed Canton Camblets, Pongees, Embossed and watered Moreens, Fringes, and most other articles usually found in a dry goods store; many of which have hard names, which he can pronounce better than he can spell.

April 12, 1831. 15

HARDWARE.

AYLSWORTH & HOLMES, at No. 129, Genesee street, offer for sale, a general assortment of Hardware, Cutlery, Sadlery and Cabinet Wares, at wholesale and retail. They are daily expecting their spring importations, direct from the manufactories in England, which, together with their present stock on hand, will make their assortment complete. Having facilities to procure their Goods at the lowest rates in Birmingham and Sheffield, they are enabled to furnish their customers at wholesale, with articles in their line, on the most reasonable terms and prices.

April 5, 1831. 14

BARTON & BUTLER,

AT No. 54, Genesee street, are now receiving the most splendid lot of FANCY and STAPLE DRY GOODS, ever offered in this market. Their assortment is good, comprising almost every article in their line, and will be sold, *wholesale* or *retail*, at as low rates as the same can be furnished north of New-York.

April 5, 1831. 14

WHITE MORENO LONG SHAWLS, a splendid lot; Square Do.; Black & scarlet Long and Square Do.; just opened at No. 54, Genesee street.

April 5, 1831. BARTON & BUTLER.

MILLINERY GOODS, Brown Battiste, Satin Straw, White Crape, Assorted col'd Florences, Satins, Gro. de Naples, Gause & taffeta Ribbons, &c. just received by BARTON & BUTLER.

7-8 and 10-4 Damask Linen TABLE-CLOTHS, 6, 7, 8 & 10-4 Table Diaper, Irish Do. & Napkins, Ginghams, Prints, &c.; just received at No. 54, Genesee street, by BARTON & BUTLER.

IRISH LINENS, a splendid assortment, may be found at No. 54, Genesee street.

April 5, 1831. BARTON & BUTLER.

TO LET,
For one or more Years,

TWO Brick Stores and Dwellings, on the corner of Genesee & Devereux streets. These buildings are designed for stores and dwellings, and are so constructed, that the whole may be used for private dwellings or boarding-houses. Possession given 1st of June.

For terms, apply to the Subscriber, living in Court street. SAMUEL FARWELL.

Utica, March 28, 1831. 13

POETRY AND MUSIC.

From the Presbyterian.

The following was published a number of years ago, and is now re-published, with the author's alterations and our corrections:—

THE HARP OF DAVID.

STRAIN I.

"I will open my dark saying upon the harp."
PSALM xlix. 4.

Harp of David! roll thy thunders;
Fling thy terrors; pour thy dread,
O'er the heart that will not break;
O'er the soul that will not wake.
Tell the judgments of my God,
Speak the vengeance of his rod,
Till the gathering storm of wrath
Darken o'er the sinner's path,
And Sinai's awful fires flash round his naked head.

Wake thee, sinner! canst thou slumber,
When the tempest is so nigh?
When the Lord that made thee,
When the hand that stay'd thee,
Brandishes the burning spear,
Bares the red right arm of fear,
Beckons ruin to prepare
Chains of darkness and despair,
For thee, sin-harden'd soul!—Awake! why wilt thou die?

Hope of Israel, holy JESUS!
Hope and help of all that grieve!
Send thy quickening Spirit down!
Lay aside the Judge's frown,
And assume the Saviour's smile:
Pour thy grace's healing oil
On the sinner's broken heart;
Bid his fear, his grief depart;
Unfold thy love immense, and bid the dying live!

Light of Israel, holy JESUS!
Hope and safety of the lost!
If on earth, and if in heaven,
They who greatly are forgiven,
Love the more: O, then must I
Soar with seraph wing on high,
And—of all who harp and crown
Cast aside, and bending down,
Adore before thy throne—my soul must love thee most.

Harp of David! how I love thee!
How I love thy notes to hear,
When the theme is love divine,
Love to this poor soul of mine:
Breathe with power the tones of joy;
For the theme can never cloy;
Never, though the song should last
Till the heavens away have pass'd,
And glory fill the orb of an eternal year.

Public Rehearsal.—We learn by an obliging correspondent, that a public rehearsal of church music was given at Trenton, (Holland Patent), on the 26th ult. by the choir attached to Mr. Burritt's congregation, assisted by singers from Rome, Russia and Remsen, all of whom have been under the tuition of Mr. H. C. Paddock, the conductor of the exercises. The order of the exercises was as follows. Prayer, specimens of plain psalmody, address by the pastor, anthems and set pieces, practical remarks by the teacher, prayer and benediction.

Mr. B.'s text was, "I will sing with the spirit, and with the understanding also;" and in remarking upon it, he spoke of the evils which arise from singing without the spirit, pointed out some of the abuses of cultivation, and proposed the application of a remedy. The remarks of the teacher were chiefly of a practical nature, referring to the subject of adaptation.

The performance of the music was creditable; and the exercises were attended with solemnity. Among the pieces performed, our correspondent mentions with special approbation, "Come, ye disconsolate," Gospel Banner, Vesper Hymn, "Blessed are the people," Christian Hope, Daughter of Zion, "O, praise God in his Holiness." Vesper Hymn, so delicate of execution, was sung with characteristic expression; and "Daughter of Zion," and "O, praise God in his Holiness," were performed in a manner that reflected great credit upon the teacher.

This much from our correspondent. We have otherwise heard a favourable account of the talents of Mr. P. and we hope he will be liberally supported. But after all, the great question relative to *sacred* rehearsals, is that which refers particularly to their religious influence.

Something Wanting.—Amidst the countless periodicals of the day, which are devoted to almost every object of importance, is there not wanting one, whose special object it should be to advocate the claims of music, in its various departments of theory and practice, with strict reference to sound science, pure morality, and evangelical religion? No respectable work of this kind, we believe, has ever yet been attempted in this country; perhaps not even in Europe, or any part of the civilised world. One reason for this, no doubt, is, that distinguished musicians have in later times, (to say nothing of centuries that are past), been chiefly men of the world, in all their maxims, habits, and association. At the present time, however, the case, particularly in our own country, is somewhat different. Quite a number of our best musicians are now men of pure morals and sincere piety; and the proportion of these is yearly increasing.

MISCELLANEOUS.

From the Connecticut Observer.

PRIMARY SCHOOLS.

Health and Morals.——The health and morals of children, while at school, seem to be overlooked. The great object of those who have any other object in view than merely to keep their children out of the way, or comply with custom, is the cultivation of the intellect; as if the pupil had a mind, but no soul, or body. Or at most, the majority of parents appear satisfied when neither body nor soul suffers any immediate, apparent, *injury*. If a child returns to the paternal roof at evening, or at the close of a term, with his health and habits no worse, or not much worse than when he left home, who complains? If he return with some troublesome or dangerous disease, or with habits of profaneness, acquired at school, we are justly alarmed and perhaps withdraw him. But are we ignorant that the approaches of disease, either of body or soul, may be, and indeed commonly are, gradual? The foundation of future ruin to both may be laid in the short space of three months, and yet there may be no marks of injury which can at first view be discovered.

We are not *compelled* to resort to scripture, when we ask the parent what his child would gain, if, in acquiring the whole world of science, he should lose his soul. The appeal may safely be made to the reason and good sense of the community. Every person, in theory at least, admits that there would be no gain, but a tremendous loss.—But the body is the vehicle of the soul, and as we generally estimate the health of the body comparatively high, the question, what would be gained, if in acquiring science, *health* were lost, need not be asked.

A child may possess a highly cultivated intellect, and yet his physical powers be feeble. Nay, this precocity of intellect may be, and often is, acquired at the expense of the health. Such beings, however, instead of being objects of admiration, ought to be regarded as objects of pity. So may the mind be enlightened, while the morals are perverted. Yet this cannot be regarded as a very enviable condition, unless the prince of darkness himself were to be envied; for what human intellect is more cultivated than his, who was once an angel of light?

Few, it is believed, will deny the truth of these remarks; it is to be feared they will be regarded rather as the mere repetition of that which every one admits. But when our practice in relation to common schools is considered, it must be obvious that if we understand the truth, we despise it in practice. Parents *are* satisfied if their children do not actually get *sick* at school, while they are *not* satisfied, when they actually make no progress in science; merely because they do not *become more ignorant*.

The truth is, the health and morals of children should be *cultivated* in every district school, as much as the intellect. If they are not constantly becoming stronger and more vigorous at the school room, as well as more learned, the school is not what it ought to be. If they are not daily becoming better as well as wiser, the school is far from being what it ought to be; what it is even the imperative duty of all reasonable parents and instructors to make it. Every person ought to tremble in view of the *possible*, nay *probable* consequences, if his child is not stronger and more healthy, and more virtuous, at the end of every week and month, and term, than he was at its commencement. "Knowledge is power—power to do evil, as well as good;" and no one can tell but what the child who is carried forward in science, at the sexpense of health and morals, or even their neglect, will, as the result, only be made a worse member of society.

At some future time I may exhibit some instances in proof of the position here taken, viz. that *the physical frame and heart*, so far as common schools are concerned, *are chiefly forgotten.* A.

PRIMARY EDUCATION.

How to make Children dislike the Study of Arithmetic.——Require them to commit the rules and definitions to memory in the first place. Next, set them to adding abstract numbers, so large that *carrying* is required. Be sure to refer them constantly to the book for an explanation of this process. Or if you attempt any verbal explanation, be careful to use language which your pupil does not understand. If he requires aid, go through with the process yourself, but never teach him how to do it.

If the pupil begins to dislike arithmetic, let special pains be taken to keep him at his task till he becomes fatigued and utterly disgusted; and when he is permitted to set it aside, be careful to have him leave off in the middle of a problem or sum, lest he should be encouraged, by that pleasure which is the natural reward of success, to take up the subject with interest at some future time.

Let him be carried through all the lengths and depths of simple addition, precisely in the manner laid down in the books, and with the book constantly before him. Then after committing to memory the rules and definitions in subtraction, let him be initiated into the remaining mysteries pertaining to carrying and borrowing. Thus proceed *through the book*, if the pupil is continued at the school long enough.

The first hours of the school should be spent in writing, and other mechanical exercises which require little thought; and when the time begins to hang heavy, let arithmetic be introduced. Added to this, the pupils should not have separate seats and desks, but should be huddled together, with about a dozen scholars to a bench not more than ten or twelve feet in length, so that one rogue can annoy the whole class if he chooses, and so that they can interrupt one another by their whispers, and escape detection by shifting the blame upon their neighbours. Here in this bedlam let the pupil solve his problems and overcome his difficulties.

Other means of accomplishing the object might be suggested, but the universal success of those which have already been mentioned, render it unnecessary to add to the list at present. A.

From the Journal of Humanity.

TOBACCO.

MR. EDITOR—After chewing tobacco for nearly fifty years, about six weeks ago I discontinued its use, and have not tasted it since.

For more than half the above fifty years, I have scarcely once felt hungry or sleepy. I used to eat because it was proper I should eat; but hunger I felt not. Instead of it there was an uneasiness of the stomach, and if I passed the usual time of eating, sickness and headache frequently followed. I usually lay from one to two, often three hours, without sleep, and never was conscious of any sleepy feeling before I went to sleep. The moment before I slept, I probably felt as wakeful, as little like sleep, as at any time previous.

Within a year past, I have lost two sound fore teeth, which dropped out, as I suppose, from the gum being wasted away by the corrosiveness of tobacco. The two next to the lost ones, are loose and ready to fall out. My memory has become very much impaired, and my mind generally weakened, as I believe, from the use of tobacco.

Since I left off using tobacco, I have a regular and extraordinary appetite, and enjoy all the luxury of sleeping, and have not had a single watchful night since; and usually sleep within fifteen or twenty minutes after lying down, and rest well through the night.

No unpleasant symptoms have attended my laying aside tobacco; neither has the task been so great as I expected. But let me advise all who make the attempt that I have, to be fixed, determined, immovably resolved in their purpose; this alone will effect, and more easily than expected, effect the purpose. SENECA.

SPIRIT OF CHRISTIANITY.

A distinguished and most excellent lady in Virginia, who has long been training up her servants with a view to their colonisation in Africa, writes—

"I have used chiefly this language to induce them to go. Although it is a fine country, and you will, if industrious, obtain good property and many advantages, yet much as I wish you to have comfort in your life, these are not the objects I send you for. My heart is set on your being in a situation to live an upright life before God, providing things honest in the sight of all men. I yearn to have you in a situation where your children cannot be sold from you; that bitter woe to me. Your children will receive education there; and there will be a blessing of God on your walking in the paths of his commandments, in view of the people who will come around you, learning what is right after your example. I cannot set you free here; you would be in obscure places, where I should never know whether you were doing good or ill; bringing up your children for God and glory, or for shame and disgrace in this life, and the life to come. I read to them the chapter in Isaiah's description of the glory of the church in the latter days, and tell them that these promises are to Christians that will be in Africa, as much as to Christians of any other nation; that Africa once had knowledge, but has been under the scourge of our heavenly Father, as the nations of Europe now are. I try to impress them with the necessity of temperance societies and Sunday schools; and devoting a part of the money they may earn to the public buildings and the general good of the country. I have read the bible to them every day for some years; bowed down in prayer with them to our God, with seldom ever a single morning's interruption from sickness. God has favoured me so much in this labour of love for them, that a sense of unworthiness under such mercy is unspeakably oppressive to my spirit, till I call to mind that He is my Father, and will give good gifts in the midst of all my guiltiness." *African Repository.*

SPIRITUAL ENJOYMENT.

In our pursuit of the things of this world, we usually prevent enjoyment by expectation. We anticipate our own happiness, and eat out the heart and sweetness of worldly pleasures by delightful forethoughts of them; so that when we come to possess them they do not answer the expectation, nor satisfy the desires which were raised about them, and they vanish into nothing.—But the things which are above are so great, so solid, so durable, so glorious, that we cannot raise our thoughts to an equal height with them. We cannot enlarge our desires beyond a possibility of satisfaction. Our hearts are greater than the world, but God is greater than our hearts, and the happiness which he hath laid up for us is like himself, incomprehensibly great and glorious. Let the thoughts of this raise us above this world, and inspire us with greater thoughts and designs than the care and concernments of this present life.—*Tillotson.*

MONITORIAL SCHOOLS.

The French Society for the Profession of Education, has forwarded books and necessary tables for this system to the principal countries of South-America, and to Hayti, and has been the means of forming schools at St. Louis and Senegal, in Africa, which the native chiefs attend. It appears that there are numerous schools in the colony of the Cape, in Madagascar, and in the island, as well as on the continent of India. An interesting fact is related of a pupil in one of the French monitorial schools, who went to Senegal for the purpose of instructing the negroes. He saw a poor captive in slavery, deprived of clothing, and he supplied his wants. His mother came to pay his ransom, but had not enough to satisfy the avarice of the master. The young instructor paid the residue, and the grateful captive offered himself to him as a slave, but was refused. The king of Cayor, whose subject he was, having heard of this noble action, sent an embassy to St. Louis, to request that the liberator of the negro would visit him. He lodged the instructor in his own house, made him sit at his side, loaded him with favours, and finally induced him to reside with him.—*Annals of Educa.*

FAITH.

Illustrating the nature of faith, I would observe, that we must take hold of Christ, as a man that is sinking in deep waters takes hold of a bough, or cord, or plank. We must see ourselves pursued by the justice of God, and see him to be the only altar. As the guilty malefactor took hold of the city of refuge; as a beseiged garrison takes hold of terms when offered; as a man takes hold of an arm that is going to strike him; so we must resort to, and accept of Christ. Plainly thus; there are three things in believing; the sight and sense of our sin and misery. Assent to the testimony given in the word concerning Christ, believing that though I am a great sinner, yet he is a great Saviour. Application of him to ourselves, consenting to take him to be ours, and we to be his; to be ruled and saved by him.—*Henry.*

NEW-YORK PRICES CURRENT.

CORRECTED FROM THE NEW-YORK PAPERS.

Ashes.		*Leather.*	
Pot, 100lbs.	$4 50a4 60	Sole, oak tanned, lb.	20a25
Pearl do.	5 50a5 60	—— hemlock	18a22
Candles.		Dressed up. side	1 75a2 67
Mould	9a10	Undressed do.	1 50a2 25
Dipped	9a	*Molasses.*	
Clover-Seed.		New-Orleans, gal.	28a30
Per lb.	a11	*Oil.*	
Coffee.		Whale, gal.	34a35
Havana	9a10	Sperm, summer	65a67
Java	12a13	—— winter	80a85
Cotton.		Linseed,	83a85
Upland	9a11	*Provisions.*	
Louisiana	10a12	Beef, mess, bbl.	8 75a9 50
Alabama	9a12	—— prime	5 62a6 25
Feathers.		Pork, mess	14 12a
Live American	34a36	—— prime	10 87a
Fish.		Hams, north. lb.	10a11
Dry cod, cwt.	3 00a3 25	Butter, N.Y. dairy	12a15
Scale	1 50a1 62	Hog's Lard	8a9
Pickled, bbl.	3 75a4 00	Cheese	6a8
Mackarel, No. 1	6 50a6 62	*Rice.*	
Shad, Con. mess	8 25a8 50	Prime, 100lbs.	3 12a3 25
Herring	2 87a3 00	*Salt.*	
Flax.		Turks-Island, bush.	45a46
American, lb.	7a8	Liverpool ground	38a40
Flour & Meal.		*Sugar.*	
N.Y. super. bbl.	5 75a6 00	Havana, white, lb.	9a12
Western (canal)	6 00a6 37	——— brown	7a9
Rye flour	3 87a4 00	New-Orleans	6a8
Indian meal	3 50a3 56	Loaf	17a19
Grain.		Lump	15a16
Wheat, northern	1 20a1 30	*Tallow.*	
—— western	1 30a1 32	American, lb.	6a7
Rye	78a80	*Teas.*	
Corn, north yellow	70a75	Bohea, lb.	32a34
Oats	38a40	Souchong	44a75
Barley	80a	Hyson-skin	38a75
Beans, 7 bushels	7 00a8 00	Young-Hyson	70a1 06
Hides.		Hyson	85a1 12
La Plata, lb.	15a16	Gunpowder	1 20a1 30
S. A. horse, piece	1 50a1 60	Imperial	1 20a1 30
Hops.		*Tobacco.*	
First sort, lb.	9a	Richmond, lb.	3a6
Lumber.		Cuba	14a25
Boards, p. M.	15 00a16 00	*Wines.*	
Plank, pine,	25 00a30 00	Madeira, gal.	1 25a3 50
Scantling, pine	15 00a16 00	Port	80a1 75
Do oak	20 00a25 00	Teneriffe, L.P.	90a1 25
Shingles, bundle	2 50a3 50	*Wool.*	
Oak timber, sq. ft.	20a25	Merino, Am. fl. lb.	50a60
Hoops, per M.	35 00a36 00	—— pulled	50a60
Staves, pipe	48 00a50 00	Common	35a40
—— hhd.	35 00a36 00	Spinning	33a40
—— bbl.	28 00a30 00	American Hatter's	30a85

BANK NOTE TABLE.

CORRECTED FROM THE NEW-YORK PAPERS.

New-York.		Newark Ins. Comp'y	par
City Banks	par	Trenton Banking Co.	do
Except Franklin	broken	Rathway Far. & Mec.	do
Long-Island Bank	par	Salem Banking Co.	1 1-2
Dutchess County	par	Monmouth	broken
Lansingburgh	par	Franklin	do
Bank of Albany*	1-4	Hoboken	do
Albany State Bank*	do	Paterson	do
Other Albany Banks*	do	Protection & Lombard	do
Newburgh*	do	Jersey City,	do
Orange County	do	State, Trenton	do
Catskill	do	All others	1-2 a 3-8
Farmer's, Troy*	do	*Pennsylvania.*	
Other Troy Banks	do	Philadelphia Banks	1-4
Saratoga County	do	York	1-2
Mohawk	do	Chester County	3-8
Utica	1-2	Delaware County	do
Geneva	do	Reading	do
Auburn	do	Pittsburgh	1
Ontario	do	Gettysburgh	do
Central	do	Chambersburgh	do
Chenango	do	Carlisle	do
Ithaca	do	Lancaster	do
Ogdensburgh	do	Greensburgh	do
Jefferson County	do	Brownville	do
Wayne County	do	Silver-Lake	50
Rochester	do	Others uncertain or broken	
Monroe County	do	*Delaware.*	
Livingston County	do	Banks of this state	1-2
Middle District	broken	*Maryland.*	
Columbia, Hudson	do	Baltimore Banks	3-8
Greene County	do	Somerset & Worc.	broken
Washington & Warren	do	Cumberland	do
Plattsburgh	do	Princess Ann	do
Niagara	do	Elkton	do
J. Barker's Exchange	do	All others	3-4 a 1
Maine.		*Dist. Columbia.*	
Bath	1-2	Bank of Columbia	uncer.
Waterville	do	Alexandria Merch.	broken
Castine	broken	Franklin	do
Wiscasset	do	All others	3-4
Kennebeck	do	*Virginia.*	
Passamaquoddy	do	Banks of this state	3-4 a 1
Hallowell & Augusta	do	*N. & S. Carolina.*	
All others	3-4	Banks of these states	1 a 2
New-Hampshire.		*Georgia.*	
Banks of this state	3-8	Banks of this state	2 a 3
Vermont.		*Ohio.*	
Banks of this state	3-8	Chilicothe	4a5
Massachusetts.		Marietta	do
Berkshire Bank	broken	Steubenville	do
Essex, Salem	do	Farmers & Mechanics	do
Farmer's, Belchertown	do	New-Lancaster	do
All others	3-8	St. Clairsville	do
Connecticut.		Mount-Pleasant	do
Norwich Bank	par	Western Reserve	do
Eagle, New-Haven	broken	Columbus	do
Derby	do	Others uncertain or broken	
All others	1-4	*Miscellaneous.*	
Rhode-Island.		New-Orleans Banks	3
Pawtucket	broken	Michigan	1
All others	3-8	Detroit	broken
New-Jersey.		Upper-Canada, York	3
State, Newark	par	Kingston	broken
Do. Elizabethtown	do	Quebec	3
Do. New-Brunswick	do	Montreal	2

* Bills of these Banks, $20 and upwards, par.

MALTE-BRUN SCHOOL GEOGRAPHY AND ATLAS.

JUST published, and for sale, by HASTINGS & TRACY, the *Malte-Brun School Geography*, illustrated by numerous original Engravings, and an Atlas of nineteen maps, charts and tables: By S. G. Goodrich. This Geography, it is believed, will in every respect satisfy the public expectation, and be found decidedly superior to any system now in use.

Also, The Franklin Primer, The Young Scholar's Manual, or Easy Lessons, The Improved Reader, and the General Class-Book. *Dec.* 7, 1830.

Northern District of New-York, to wit.—

BE it remembered, that on the fifteenth day of January, in the fifty-fifth year of the independence of the United States of America, A. D. 1831, EZEKIEL J. CHAPMAN, of the said district, has deposited in this office the title of a book, the right whereof he claims as author, in the words following, to wit:—

"Critical and explanatory Notes on many Passages of Scripture, (of the New Testament chiefly), which to common readers are hard to be understood. Containing, also, an illustration of the genuine Beauty and Force of several other Passages. By Ezekiel J. Chapman, A. M. Minister of the Gospel. Second edition, with many additions and improvements. 'So they read in the book, in the law of God, distinctly, and gave the sense, and caused them to understand the reading.'—Nehemiah viii, 8."

In conformity to the act of the Congress of the United Staiss, entitled "An act for the encouragement of learning, by securing the copies of maps, charts and books, to the authors and proprietors of such copies, during the times therein mentioned;" and also, to the act, entitled "An act supplementary to an act, entitled 'An act for the encouragement of learning, by securing the copies of maps, charts and books, to the authors and proprietors of such copies, during the times therein mentioned,' and extending the benefits thereof to the arts of designing, engraving, and etching historical and other prints." 17] RUTGER B. MILLER,
Clerk of the Northern District of New-York.

REES' CYCLOPAEDIA.

A COMPLETE Set of REES' CYCLOPÆDIA, may be had, at a cheap rate, by applying to the publishers of this paper. *Utica, March* 15, 1831.

WEBSTER'S DICTIONARY.

JUST published by WHITE, GALLAHER & WHITE, in the city of New-York, WEBSTER'S DICTIONARY, *abridged*, the 5th edition, containing more than forty thousand words, which are in common use, divided into syllables and accented, with a key to the pronunciation. To this is annexed a table of the money in use among commercial nations, reduced to their value in sterling, and in dollars and cents.

The estimation in which Dr. Webster's Dictionary is held by gentlemen of erudition, appears from the following testimonials:—

The merits of Dr. Webster's Dictionary of the English Language, are very extensively acknowledged by that part of the community for whose immediate use it was designed. We regard it as a great improvement on all the works which have preceded it. The etymological department throws new and striking light on the history of language; the vocabulary is enlarged by the addition of many thousand words, comprising the technical words of science and the arts, words not found in other dictionaries, and many of them the words for the precise meaning of which the general reader is most frequently at a loss; the orthography of several classes of words, instead of following cumbrous and obsolete modes of spelling, is conformed to the present usage of the best writers; and the definitions have a character of discrimination, copiousness, perspicuity, and accuracy, not found, we believe, in any other dictionary of the English language.

The foregoing recommendation is signed by Jeremiah Day, D. D. President of Yale College; Simeon Baldwin, late Judge of the Superior Court; David Daggett, Judge of the Superior Court; Benjamin Silliman, LL.D. Professor of Chemistry, &c. in Yale College; William Bristol, Judge of the District Court; Rev. Nathaniel W. Taylor, S. T. D.; James L. Kingsley, Professor of Hebrew, &c. Yale College; Chauncey A. Goodrich, Professor of Rhetoric, &c. Yale College; Denison Olmstead, Professor of Mathematics, &c. Yale College.

In the preceding recommendation of the American Dictionary, &c. signed by Mr. Day and others, we cheerfully concur:—Joshua Bates, President of Middlebury College; John Hough, Professor of Languages, do.; William C. Fowler, Professor of Chemistry, &c. do.; Edward Turner, Professor of Mathematics and Natural Philosophy, do.

The recommendation of President Day and others, distinguished gentlemen, would be decisive with me, as to the merit of Dr. Webster's Works. I also have had occasion to use and examine his quarto Dictionary, and the octavo abridgment of it by Mr. Worcester. Each of them appears to me to be executed with great care, learning, and ability. I cheerfully concur in the opinion, that they form a very valuable addition to our lexicography, and deserve the patronage of the American public. JOSEPH STORY,
Judge of the Supreme Court of the United States, and Prof. of Law in the Univ. of Cambridge.

I agree with Mr. Justice Story, in the sentiments which he has expressed; and I am satisfied that an attempt to reduce into a system the doubtful orthography of the language, and to diminish the number of its anomalies, would meet with the approbation of the public; and that no one is better qualified for the task than Dr. Webster. WILLIAM CRANCH,
Judge of the Sup. Court in the Dist. of Columbia.

☞ The above Work will be kept for sale at the Bookstore of HASTINGS & TRACY.
Utica, May 3, 1831. 18

ONEIDA TEMPERANCE HOUSE.

THE Public will understand, by the title assumed for this Establishment, that it is designed to be tributary to the great cause of Temperance; a cause which has enlisted the first talents and the purest benevolence and patriotism of our country. While the Proprietor would hope that he is not actuated by mercenary motives, in this enterprise, he would at the same time say, that in this, as in every other business of fair and honourable competition, he would solicit such a share of public patronage, as shall enable him to sustain his establishment, and thereby furnish the evidence of a growing public sentiment in favour of the doctrine of entire abstinence from the use of ardent spirits, and secure for himself the satisfaction to be derived from having contributed, in some degree, to promote so good a cause.

The location of the Temperance House is central, being opposite the Ontario Branch Bank, and near the post-office, reading-room, baths, &c. The House has recently been enlarged, and will be fitted up in good style. The best Wines, Porter, Beer, Cider, &c. will be provided at all times. Every attention will be paid to travellers that the Proprietor can bestow; and his best efforts shall be exerted to promote the comfort and supply the wants of those who may make his house their temporary home.

The House will be opened on the first day of May next. A few Gentlemen Boarders can be accommodated. N. SAFFORD.
Utica, April 6, 1830. 14

STEAM SCOURING AND DRESSING CLOTHES, opposite the United States Branch Bank, where all orders will be attended to.

The Subscribers, having made additional improvements in the manner of colouring and scouring, desire to inform the public, that they have employed workmen directly from London, who have been extensively engaged in the business of steam scouring and colouring in that city, and who will now be engaged in their service. They desire to express their gratitude to the public, for the liberal patronage they have received, which has far exceeded their expectations.

Almost all colours which constitute gentlemen's dress, such as black, blue, drab, &c. will be restored to their original brightness and beauty, and warranted not to fade again; and all stains and blemishes perfectly extracted.

They hope that by constancy and promptness in their business, they shall secure the confidence and patronage of a generous public. ROBERT PAUL,
Utica, Nov. 5, 1830. WILLIAM PAUL.

NOTICE.

THE Subscriber has removed his Medical Dispensary, to the corner of Genesee & Catharine streets, where he will keep Dr. ROBERTS' WELCH MEDICAMENTUM for sale; and also at the druggist stores of HITCHCOCK & SWAN, J. & W. WILLIAMS, WARNER & SOUTHMAYD, and H. STORRS & Co. Genesee street.

The Public are requested to take notice, that in future, every bottle put up by him will have his signature on the label which is on each bottle; and no others will be genuine. It is requested that this may be particularly noticed, as some envious, malicious adversary has made false assertions relating to its origin, preparation, and composition. The Subscriber assures the Public, that its composition is known only by him; and it gives him great pleasure that he is able to say, that in the short term of six months, since this medicine was offered for sale, it has been the means of restoring a number of valuable members of society to their usefulnes in life; and he is constantly receiving the most cheering accounts of its great benefits. He could publish a volume of letters and certificates, were it necessary; but it is believed that the respectable letters and certificates already published will be sufficient. The bottles heretofore sent to my accredited agents, without my signature, are of the same quality as those with it.

The use of the Medicamentum is particularly recommended on the commencement of the warm season, and during its continuance, to prevent all bilious disorders and complaints of the bowels. It is recommended by physicians of the first respectability, to use gentle laxatives during that time, and medicines that support the stomach and bowels, and produce healthy secretions and excretions; and no medicine is better calculated to produce these effects than the Welch Medicamentum.
Utica, April 6, 1830. M. HITCHCOCK.

MEDICAL SPECIFIC FOR THE CONSUMPTION.

A MILD and efficient remedy for this fatal disease was discovered by *Dr Rafinesque*, Pulmist and Professor of Medical Botany in Philadelphia. It has cured or relieved six hundred persons, from Boston to New-Orleans, within two or three years. From three to six large bottles have effected radical cures. It is purely vegetable, fragrant and palatable. Patients actually become fond of it. It acts by medicating and healing the lungs, through the blood and air

The Pulmist, or Art to cure the Consumption, has been published as a guide Ample consultations furnished in difficult cases, at ten dollars

The Pulmel and Pulmist sold in Utica, at the Philadelphia price, by WARNER & SOUTHMAYD, Agents. *Utica, Dec.* 7, 1830. 49

NOTICE.

FOR the accommodation of those who wish to loan money for short periods, I will receive money in deposit at my Lottery and Exchange Office, No. 53, Genesee street, and allow interest at the rate of five per cent per annum, for all sums that remain in my hands one month or more; giving the persons so depositing, liberty to withdraw their money at any time at sight. It is understood, however, that if the money is drawn out within one month, no interest will be allowed.
Utica, Jan. 1, 1829. WILLIAM CLARKE.

THE MUSICAL CABINET,

OR a Collection of Sacred Music, comprising a great variety of Psalm and Hymn Tunes, Set Pieces, and Anthems, selected principally from the works of the most eminent ancient and modern writers, embracing all the variety of metres in general use, together with a concise introduction to psalmody; compiled and arranged by Alling Brown: Just received and for sale by
Nov. 30, 1830. HASTINGS & TRACY.

PETER PARLEY'S GEOGRAPHY.

HASTINGS & TRACY, publishers of the interesting little work, entitled, "Peter Parley's Method of telling about Geography to Children," now offer it for sale, and will supply Booksellers and others on the same terms with the publishers at Hartford. The previous publications of this author are well known; and the recommendations of the present work are numerous and respectable. *September*, 1830.

REMOVAL.

E. W. & T. ROUNDEY would inform their Friends and the Public generally, that they have removed from their old stand, to their new brick shop, on Jay street, a few rods west of John street bridge; where they will continue to make and keep on hand, a complete assortment of articles in their line, viz: *Cisterns, Hogsheads, Barrels, Tubs, Pails, Keelers, Kegs, &c.* Grateful for past favours, they hope, from the quality of their work, to merit a share of public patronage.
Utica, June 16, 1830. 24

SWAIM'S PANACEA.

PRICE TWO DOLLARS PER BOTTLE.

TO THE PUBLIC.—In consequence of the numerous frauds and impositions practised in reference to my medicine, I am again induced to change the form of my Bottles. In future, the Panacea will be put in round bottles, fluted longitudinally, with the following words blown in the glass, "SWAIM'S PANACEA, PHILADA." These bottles are much stronger than those heretofore used, and will have but one label, which covers the cork, with my own signature on it, so that the cork cannot be drawn without destroying the signature, without which none is genuine. The medicine may consequently be known to be genuine, when my signature is visible; *to counterfeit which will be punishable as forgery.*

The increasing demand for this celebrated medicine, has enabled me to reduce the price to *Two Dollars* per bottle, thus bringing it within the reach of the indigent.

My Panacea requires no encomium. Its astonishing effects and wonderful operation have drawn, both from patients, and medical practitioners of the highest respectability, the most unqualified approbation, and established for it a character which envy's pen, though dipped in gall, can never tarnish. The false reports concerning this valuable medicine, which have been so diligently circulated by certain physicians, have their origin either in *envy*, or in the mischievous effects of the *spurious imitations*. The Proprietor pledges himself to the public, and gives them the most solemn assurance, that this medicine contains neither mercury nor any other deleterious drug.

The Public are cautioned not to purchase my Panacea, except from myself, my accredited agents, or persons of known respectability; and all those will consequently be without excuse, who shall purchase from any other persons. September, 1828. WM. SWAIM.
WARNER & SOUTHMAYD, sole agents for Utica.
Utica, February, 1830. 51

DR. ROBERTS'
WELCH MEDICAMENTUM,

FOR the cure of Dyspepsy, Liver Complaint, Jaundice, Cholic, Fever & Ague, Dysentery, Headach, Loss of Appetite, Flatulence, Hypockondria, Hysterics, Dropsical Complaints, and Heartburn. It also prevents all Bilious Disorders, and removes habitual Costiveness, Asthma, Strangury, Gravel, Rheumatism, Gout, and impurities of the Blood.

A person who uses this Medicamentum, will not require the use of the lancet, or any means of the healing art. It restores and revives the animal spirits, invigorates the system, removes nervous tremors, obtunds rheumatic and anthritic pains, and prevents their return. It cleanses the stomach of all morbid humours, which cause indigestion, acidities, headach and lowness of spirits; cures all bilious disorders, and all cholics of the stomach and bowels, almost immediately; inspires cheerfulness; gives comfort to the dropsical; takes away palpitation at the heart; gives circulation to the blood; restores bloom to the sallow or sickly cheek, and plumpness to the meagre habit; purges without pain, and banishes all cause of fever of every kind. It acts on the stomach, that great reservoir of the human system, a diseaaed state of which causes all diseases. No alteration in the usual habits of life is required, but the abstaining from distilled spirits.

CERTIFICATES.

UTICA, *July* 17, 1829.

I certify, that I have been afflicted for several years, with liver complaint, indigestion, flatulency, pain in my breast and side, and have received the medical advice of the most celebrated physicians in England, Ireland, and New-York, which has done me no good. Providentially I have received some of Dr. Roberts' Welch Medicamentum, which has given me great relief, and I am able to attend to my business. It has restored my appetite, and relieved my liver complaint, indigestion, costiveness and flatulency, and I am in better health than I have been for many years. I do believe if I had taken the Medicamentum in the early stage of my complaint, I should have been cured immediately; and I recommend it to those who are so unfortunate as to be afflicted with these complaints. T. O'NEIL.

From Rev. Dr. Lansing, pastor of the 2d presbyterian church in Utica:— UTICA, *Jan.* 6, 1830.

DR. HITCHCOCK—Dear Sir—I have always been one of the number of those who have placed little confidence in *nostrums* or *specifiics*; and for this reason, although I saw your advertisement of the Welch Medicamentum, I could not bring my mind to consent to use it. My sufferings from indigestion, during the past summer, were so severe as to materially affect my comfort, and my capacity for usefulness. I have reason to thank you, Sir, that on hearing of the state of my health, you sent me a bottle of your Medicamentum. I have taken it faithfully, and with entire success. I have not been visited with one of those turns of distress, which before were weekly periodical, since I began to take your valuable medicine. Could I receive the same relief which I have hitherto experienced, on the condition of taking it for life, I should cheerfully comply with such condition.

Your's, very truly. D. C. LANSING.

UTICA, *July* 17, 1829.

SIR—I have taken Dr. Roberts' Welch Medicamentum, according to direction, for a very severe attack of gout and rheumatism in one of my feet and legs. It was so severe, that I was compelled to use a crutch, when walking. After taking the Medicamentum, I commenced getting better; and in three days I am nearly well, and have put on my shoe, and can walk without difficulty. I am so confident that it is a valuable medicine, and ought to be known, that every person afflicted with gout and rheumatism may be benefitted by it, I have thought it my duty to send you this, and hope you will introduce it into general use. A. P. PAINE.

UTICA, *June* 10, 1829.

I certify that I was attacked with a very severe cholic. After taking two table spoons full of Dr. Roberts' Welch Medicamentum, I was completely cured, and that too in a short time. THOMAS BRYANT.

Sold by M. HITCHCOCK, at his Medical Dispensary, corner of Genesee & Catharine streets, Utica.
July 28, 1829.

DR. STERRY'S HAIR REGENERATOR, AND PURIFIER OF THE SKIN.

DR. STERRY, after much attention to the important subject of preserving the human hair, has, after numerous experiments, chemical and physical, been able to discover an article, which he confidently offers as deserving of the greatest confidence for the toilet, as the best thing ever discovered, from its softening and penetrating quality, to produce the growth of hair, and to prevent its falling out when baldness is apprehended; to restore it, when baldness has taken place, and to prevent it from turning grey. It is also superior to pomatum, antique oil, or Cologne water. It is a beautiful article for ladies' curls, as it renders the hair soft, and imparts an uncommon brilliancy. It removes all sunburn, tan, freckles, pimples, redness and roughness whatever. It is an unrivalled cosmetic, as it leaves the skin a natural freshness and blooming appearance, and causes wrinkles and roughness to disappear, by using it every day.

Sold by M. HITCHCOCK, at his Medical Dispensary, corner of Genesee & Catharine streets, Utica.
Utica, July 28, 1829. 30

TO HATTERS.

FINISHING BLOCKS, of the best quality, and newest fashions, may be had at the Subscriber's shop in Whitesborough, or of the principal Hatters in Utica.
July 28, 1830. L. HOLBROOK.

TERMS OF THE RECORDER.

I. The Western Recorder is published on Tuesday of each week.

II. The price to subscribers is Two Dollars and Fifty Cents, if paid after the expiration of three months from the time of subscribing; or Two Dollars, if paid in advance.

III. Any person becoming responsible for seven copies or more, shall have one copy gratis.

IV. Wherever ten responsible subscribers can be obtained within the limits of any religious society, the clergyman of such society shall be entitled to a copy gratis.

V. No subscription will be received for a less term than one year; and as the price is now reduced to the lowest possible rate, it will be considered in every case necessary of adhering strictly to the above terms.

VI. No paper will be discontinued, unless at the option of the Publishers, till all arrearages are paid.

☞ The postage must be paid on all communications addressed to the Editor or Publishers.